WESTERN LUMINARY.

TODD & SKILLMAN, PRINTERS AND PUBLISHERS. JOHN F. COONS, EDITOR. TERMS—$2 IN ADVANCE, $2 50 IN SIX MONTHS, OR $3 AT THE END OF THE YEAR.

Vol. X.—No. 3. LEXINGTON, KY. WEDNESDAY, JULY 31, 1833. Whole No. 469.

TERMS.

Two Dollars, if paid in advance; *Two dollars and fifty cents*, if payment is delayed till the end of six months, or *Three dollars*, at the end of the year.

Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

Postmasters who will act as agents, shall receive the paper without charge.

☞ *All letters and communications must be addressed to the Publishers*—POST PAID, *unless from agents containing remittances.*

Advertisements inserted at the usual rates.

LEXINGTON:
WEDNESDAY, JULY 31, 1833.

LONDON ANNIVERSARIES.

Under this title, we gave, a few weeks since, a summary account of the annual meetings of several of the most prominent of the great national charities of Great Britain. Such institutions are a glory to any age and country. The following are brief notices of anniversary meetings held in London, about the same time the meetings took place of which we before gave some account.

SOCIETY FOR THE RELIEF OF DISTRESSED WIDOWS.—The annual meeting of this benevolent association was held in April last. There were present the Dutchess of Marlborough, the Marchioness of Cholmondeley, Lady Gurney, and several other persons of rank. The Marquis of Cholmondeley presided. The object of this association is, to relieve the distresses of poor widows of respectable character, during the first month of their widowhood. As might be supposed, in such a city as London the Society find an ample field to labor in. During the past year, 200 widows with their fatherless children have been seasonably relieved, and enabled to procure a subsistence in future. Several handsome donations and legacies from the Queen and others of the nobility, are acknowledged in the annual report. The total number relieved during the last two years was 598, making 1,201 from the commencement of the Society.

AGED PILGRIM'S FRIEND SOCIETY.—The twenty-sixth anniversary meeting of the friends of this institution, was held on the 29th of April. The poor and needy of the Christian church, *without respect to denomination*, are the objects of this Society. No one can receive aid, however, who has not reached the age of 60. Nearly £11,000 have been distributed by the Society, in relieving the wants of this portion of the community. Thirty-one new candidates for charity have been presented to the Society during the past year.

SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.—The annual meeting of this Society was held in Exeter Hall, Strand. The Bishop of Litchfield and Coventry in the Chair. Seventy children under the protection of the Society were present, on the platform. The report stated that the cause was gaining ground, both as respected the growing interest for the conversion of the Jews, and also the encouragement given by the Jews themselves. In consequence of some of the auxiliary country societies not having been visited, the receipts were less than the year previous.

GENERAL SOCIETY FOR PROMOTING DISTRICT VISITING.—The meeting of this Society was on the occasion of its fifth anniversary. Lord Radstock presided as Chairman. The report stated that the various districts under its patronage were divided into 845 sections; 373 visitors were employed; 10,455 families were visited monthly, on an average; about 115,462 visits had been made during the past year; about 102,612 tracts had been circulated; 2,941 children had been sent to schools of different kinds; 2,191 individuals had received medical aid; 47 had been sent to hospitals; and 10,008 reliefs had been given, either in food, money, clothes, or coals. The extension of the system had been materially aided by the Clergy; and five cities, twenty-seven towns and twenty-one parishes had formed societies.

From the New-York Observer.

NEW MODE OF SETTLING EMIGRANTS IN LIBERIA.

The present plan of settling emigrants in Liberia is, to put a large number into a building, or receptacle, and sustain them at the charge of the society for six months; *after which time* they draw their lands. The consequence of this is that they either acquire a habit of dependence for support on the society, or they turn their attention to a petty traffic with the natives as a means of support, to the almost entire neglect of agriculture. Mr. Shephard, one of the managers of the Maryland Colonization Society, proposes a new mode. His plan is, to have a farm surveyed, a house built similar to those erected by the natives, (which will cost but a few dollars,) and a small portion of ground cleared and under cultivation, for every family *before* their arrival in Africa; and to place the emigrants, as soon as they land, in their own houses, and make them freeholders at once,—give them implements of husbandry and a *specific sum* for their support, and thus make it both their interest and pleasure to become cultivators of the soil. A plan resembling this was recommended many years ago, by the celebrated Captain Paul Cuffee, for the settlement of recaptured Africans at Sierra Leone, and has been adopted with good success. It has proved economical to the government and advantageous to the colonists.

From the Presbyterian.

Controversy.---No. XIX.

RULE OF FAITH.

Philadelphia, June 6th, 1833.

To the Rev. John Breckinridge.

Rev Sir,—I pay no attention to the charges of "insolence," "impertinence" "temper," &c. which you are politely pleased to make against me. If these traits were so manifest in my letters, it would have been quite unnecessary for you to apprise the public of the fact. On these matters, as well as all the rest, the public will form its own judgment without the aid of direction from either of us.

You say that my proposal to meet you before the General Assembly, for the purpose of exposing the falsified quotations in your letters "is unfortunately too late." I regret this very much. But you are aware that the Bishops continued in session, long enough, *after you had received my last* letter, for you to have the matter decided before them. If you have *not* done so, and will not expose yourself to the consequences of having the questions *of fact*, touching your quotations, decided by an impartial umpire, then I can only surmise that you have your *reasons* for your present course. *Prudence*, we are told, is the better part of valour. Experience has taught us both, that no Presbyterian, who has the reputation of a scholar to lose, is willing to *risk it* on the decision of your case. If you would only reciprocate my courtesy, and choose a *Catholic* umpire, *he* would soon decide. None of those motives of delicacy, which influenced Doctor Wylie would occur to him. But the public may expect to see the extent of your falsifications of authorities, in the shape of an appendix to this Controversy. The original text and context, placed in juxta-position with the garblings contained in your letters, will make the matter *plain* to all.

I was quite at a loss to know how you would exculpate yourself, for having *suppressed the passages* which I quoted in my last letter. But the moment I saw your reply, the whole difficulty vanished. It seems that in your quotations, you are scrupulous only about *the sense*. And as the author did not understand what he was writing, you merely "add" or "omit" such words and sentences as may be necessary to make him express the meaning which you intend to convey. It is a pity that this Presbyterian *license* is not conceded to the members of the Bar. Then we should see the authorities of Blackstone, and Littleton, quoted to defend the guilty culprit, and screen him from the operations of justice. But the advocate who should be detected, suppressing a sentence in the middle of a citation, and thus perverting the meaning of such authority, would, I believe, get permission to quit the court-house. But ministers of the *Gospel*, it seems, may do such things with impunity.

In fact, so far from being abashed by the exposure, you seem to derive new courage from it. One of the suppressed passages was as follows.—The Council decreed that those who died in the crime and guilt of heresy, should not receive the rites of "Christian burial." *This shows*, says Mr. Breckinridge, "that the Holy council would not let the poor Heretics *rest* even in the grave." No, Rev. Sir,—for the "poor heretics" were not *dead* yet. It merely shows that *when they should die*, they were not to receive the rites of burial, after the manner of the Christians from whom they had separated themselves, by heresy. "No offering is to be made for them" says the council. *This shows*, says Mr. Breckinridge, "that the HOLY council SUPERADDED THE PAINS OF HELL, TO MURDER, AND TO THE REFUSAL OF CHRISTIAN BURIAL." Why, sir, with the aid of your pen, "this" may "show" any thing—and to those who are *willing* to see, *it shows a great deal*. Comment is unnecessary.

But why should you not in your turn *accuse me* also of misrepresentation! And especially as you never attempt to prove what you assert, in making such charges. I find myself consequently arraigned on seven different counts. To wit, 1st. The Confession of Faith. 2. The persecution of the Catholics of Maryland by the Puritans. 3. The hanging of the Quakers in New-England by the same sect. 4. The principle laid down by John Wesley on the subject of tolerating Catholics. 5. The reference to your acknowledgment at our late interview of having garbled the extract from the 4th council of Lateran. 6. My charge against you, of having falsified the words of Bellarmine. —To all of which I plead not guilty, for the following reasons, in order.

1. As to the Confession of Faith, I quoted the *words*, referred to the *page*,—specified the *Publisher* and the *date of publication*. I could not be more scrupulously exact in my reference. Did I say any thing that *I did not prove?* You have not been able to point it out. It is true there is a "reformed" edition of the confession, exactly twelve years old, from which it seems the "offensive passages have been solemnly rejected." But I quoted from the Confession, which *according to Dr. Miller* both Ministers and candidates, had been "obliged" to adopt, *as the summary of the Bible*, in the year 1729. How then am I guilty of misrepresentation? Was I deceived by Dr. Miller's authority?

2. In my letter No. 15, I quoted *from Jefferson's Notes on Virginia*. He testifies that the Puritans, persecuted by the Episcopalians of Virginia, emigrated in considerable numbers to Maryland, to enjoy under a Popish Proprietary that *liberty of conscience* which had been denied them, by their fellow Protestants. I quoted also Wynne's Hist. of Brit. Empire in America, for proof that they dispossessed the Catholics, who had thus received them, of *civil power* as soon as they were able. And that, on the Revolution in England, they adopted the *whole penal code* of persecution against them. Consequently there is neither *mistake* nor *misrepresentation in this*. I merely gave the testimony, not of Catholic, but of Protestant historians. If then all this is, as the *word* of Mr. Breckinridge assures us "AN UTTER FABRICATION" then the issue is between him and the Protestant writers whom I quoted at the time.

As to the persecution and hanging of the Quakers in New England I gave also Protestant authority, Hist. of Baptists in New England, vol I. p. 390;—where, besides others, whose names are given, there is an account of a *female* named Mary Dyer, having been hanged for the crime of Quakerism on the 1st of June 1660. Consequently, there is no mistake, in this statement. You call the authors of these persecutions "unto the death," "Congregationalists." But the distinction between them, and Presbyterians, is too fine for modern powers of discrimination. As I gave my authority *for the fact*, at the time, I am the more surprised at your asking, "UPON WHAT AUTHORITY, *I have ventured to utter so* UNFOUNDED a charge?" Unfounded!

4. The next case has reference to my remarks on the general proposition laid down by John Wesley, and if that be incorrect again, let Wesley's own words be responsible. Two respectable gentlemen, of the Methodist persuasion, called on me the other day, to say, that, in their opinion, I had been unjust towards him, by the isolated manner, in which his sentiment was introduced. I felt obliged to them for their politeness, in advising me of what *they* conceived to be my mistake, and what they regarded at the same time as an injury to one, for whose memory, it is but natural that they should entertain respect. Accordingly I shall, as agreed upon, submit that portion of the context, which *they* think necessary to elucidate the meaning of the passage already quoted....."That no Roman Catholic does or can give security for his allegiance or peaceable behaviour, I prove thus: It is a Roman Catholic maxim, established, not by private men, but, by a public Council (so said Mr. Wesley) that, 'no faith can be kept with heretics.' This has been openly avowed by the Council of Constane, but it never was openly disclaimed. Whether private persons avow or disavow it, it is a *fixed maxim* of the Church of Rome: but as long as it is so, nothing can be more plain, than that the members of that Church can give no reasonable security to any government of their allegiance or peaceable behaviour; therefore, *they ought not to be tolerated by any government, Protestant, Mahometan or Pagan*."

The words marked in italics are those which I quoted, to show Mr. Wesley's sentiments on the subject of tolerance and persecution. It is not an *accidental* phrase, snatched from the middle of a paragraph. But it is a cool deliberate conclusion, evolved with syllogistic precision from a train of artificial reasoning, and apparently sober reflection. But *could not*, and *did not*, every persecutor, justify his cruelty by reasons which were satisfactory to *his own mind*?—But reasons, of the justice of which, he never could convince the VICTIM of his intolerance.

The decision of the Council of Constance, referred to by Mr. Wesley, had its meaning qualified by the very circumstances in which it originated—which I shall briefly state. John Huss, a Priest of Bohemia, was cited before the Council;—he recognised the tribunal;—and obeyed the citation. His doctrines were condemned *as heretical*, and on his refusing to retract them, he was given over to the civil laws of that city, which was *free and independent*. According to these laws, *death* was the penalty of the crime, of which Huss had been convicted;—and accordingly, *like Michael Servetus in Geneva*, he was burned to death.

But then, the 'faith' on which Wesley built his syllogism, had been *pledged* to John Huss, by the Emperor Sigismund in the form of a safe conduct, or passport going to, and returning from the Council. Now this 'faith' had not been kept *with the heretic*, since he was not *allowed* to return; but was *executed*—whilst the Council decided, that the party who had pledged this 'faith,' was not bound by its obligation, for the following reasons. 1st. Because the safe conduct granted by the Emperor could not deprive the Council of its spiritual right to determine whether the *doctrines* of Huss were heresies, or not. 2. Because it could not controul the administration of the civil laws of an *independent* state, (as Constance was) in which, the Emperor *had no authority*. 3. Because Huss had attempted to escape, and *thereby* forfeited the protection of his passport, *even if it could have protected him*. 4. Because, it was understood between the Emperor and Huss, in their interview at Prague, that if the Council should condemn his doctrines, he (Huss) would *retract them*;—the Emperor telling him, *notwithstanding the passport*, that if he did *not retract*, in such a case, he, himself, would *light the pile to consume Huss*. These are the facts of the case, and the decree simply declares that, as the Emperor had done "*what was in his power*,"—having *no power* over the *doctrinal decision of the Council*; nor yet over the *magistrates of Constance*; there was *no violation* of the 'faith' he had *pledged by his passport*. Here are the whole *extent*, *origin* and *circumstances* of that famous decree, for which the Catholics of the British empire have been persecuted for the last three hundred years. This decision, thus *truly* explained, is what Mr. Wesley perverts into a "*Roman Catholic maxim*," and from which he concludes, "therefore, Catholics *ought not to be tolerated* BY ANY GOVERNMENT, *Protestant, Mahometan*, or *Pagan*." It *never was*, a Roman Catholic maxim, except when Protestant CALUMNY made it so.

But the occasion on which Mr. Wesley gave publicity to this unchristian and intolerant sentiment, shows to what an extent his judgment, or his feelings had been perverted. It was at a time when the friends of civil and *religious freedom* in Great Britain, were struggling for the repeal of some of the most *unnatural* laws that ever were framed by the ingenious *cruelty* of man. The worst of them had been in operation against the Catholics for nearly one hundred years, having been enacted in 1699. It was for the purpose of *preventing* the repeal of these *persecuting laws* that the sanguinary mob, of which Lord George Gordon was the *prime spirit*, had formed itself into what was called the "Protestant association." Under the guidance of this fanatic, *first* a Protestant and then a *Jew*, the Catholics of London were sought for to be massacred:—their houses and chapels burned to the ground; and their clergy and themselves hunted into holes and corners. The Hon. Edmund Burke a Protestant, says, in reference to these Protestant barbarities so well calculated to stir the blood of men, that, on the *part of the Catholics*, not a hand was moved to retaliate, or even to defend. "Had the conflict once begun" says he, "the rage of *their persecutors* would have redoubled. Thus fury increasing by the reverberation of outrages, house being fired for house, and church for chapel, I am convinced that no power under Heaven could have prevented a general conflagration; and at *this day* London would have been a tale." (Speech at Bristol vol. 2. Best. ed. page 261.)

Mr. Wesley was no stranger to their principles, and we may infer the character of his own from the fact, that in *his old age* he stood forth with all the influence of his reputed sanctity as the *public defender* of this "Protestant association;" and attempted to prove by a syllogism, that "*Catholics ought not to be tolerated by any Government, Protestant, Mohammedan or Pagan*." A more savage theorem never proceeded from a Christian pen. Still Mr. Wesley *said* he would not persecute any man for his religion. But the Apostle tell us, "to love, not in *word* and in *tongue*, but in truth and in deed." Now I submit to the gentlemen themselves who called on me, to say, in candor, whether I had been unjust towards the memory of Mr. Wesley in my former remark.

5. You deny that, in our "late interview," you had acknowledged having garbled the extract from the 4th Council of Lateran, by "leaving out whole sentences." And characterise my assertion to that effect as a GRATUITOUS MISREPRESENTATION." Let us see. In reference to this extract, in responding at the time, to my question—"Do you give it as *continuous* and literal?" Your reply was "I answer unhesitatingly—I do." In our interview you acknowledged that you *had omitted whole sentences* "in the extract." How then, could you have said, that it was "*continuous*!" In your last letter you admit, that the *extract* was not "*continuous*," by telling us that you "gave an *abstract or continued* SENSE of the whole passage." How then, can you say, that it is "*gratuitous misrepresentation*" to have given you credit *for this acknowledgement*? Let the public judge by the facts.

6. You were detected in representing a chapter of Bellarmine that, "it was the *duty of the Church to* BURN *heretics*." Bellarmine never said so. But it was the 'sense' you will contend. No, Rev. Sir, it was not the sense; and even if it were, it was literary forgery, to place it between *inverted commas*, as it were *the very words of the author*. Now, however, you give a *new* quotation, and transfer it to the "VERY FIRST sentence in the chapter." It would be, the "first" sentence, *were it not that there are in the chapter two paragraphs going before it*. Bellarmine contended that the church "*may* and *ought*," to cast off heretics, from her communion. *This* is Presbyterian, as well as Catholic, doctrine. Bellarmine contended that heretics, *so cast off*, "*may* and *ought*" to be punished "by the civil power, with temporal penalties and even death itself," as the case may require. This *is* not, never *was*, never *will* be, any part or portion of Catholic doctrine. And in the paragraph immediately *preceding* that which you call, "the *very first* sentence of the chapter, Bellarmine quotes Calvin, Beza, and other "Reformers," to show that *they all* held the principle which he was about to lay down. It is singular enough that whenever he wished to establish the *principle of persecution*, he invariably quoted the authority and practice of John Calvin. How much could he have strengthened the argument of intolerance, if, living at this day, he might appeal to *facts* and show, as I can, that *persecution* even unto blood, has, *in every country*, attended the political ascendency of Calvinism!

7. The "*fact*" on which you lay such emphasis, touching the case of "John Huss and Jerome of Prague," has been sufficiently disposed of under the head of Mr. Wesley's case. Protestants look upon these heretics as "*Reformers*"—but they were such "Reformers," as would have been consigned to the gallows, if they had preached their doctrines in Boston, in the year 1660.

The remainder of your letter is miscellaneous. With regard to the Bull of Innocent VIII., the original of which is "in the University of Cambridge," (as you tell us) it appears you made a "mistake" of ten years as to its date. But such "mistakes" seem to be the very source and secret of your *prowess*. Accordingly gathering strength from exposure, and having an eye to the suspectibilities of human sympathy, you tell us quite pathetically: —"I spread out to your view also the infamous Bull of Pope Innocent VIII. against the poor peeled and butchered Waldenses." If they were "peeled and *butchered*," it was wasting parchment to make *any* decree against them. Parsons, it seems, can issue Bulls as well as Popes. You ask me how "I meet it!" I answer, so long as it is in the "University of Cambridge," *and no where else*, I am not disposed to meet it at all. You ask me, "Do I deny it!" And without waiting for my answer, you reply that "I *dare* not." Now I reply, that I "*dare*," and *do*, deny it, flatly We have advanced *too far in the discussion*, for me or the public to receive your assertion, as authority for its existence in "Cambridge."—And there is no such document found in the Bullarium of Innocent VIII. which I have examined. Besides, the very history of it *given by you*, carries with it, to those who are acquainted with the subject, prima facie evidence of fabrication. Lawyers, cunning rogues, have a way of sifting and exposing *false testimony*, which the witness himself never suspected.

But the 3d Council of Lateran, after having directed with great cruelty, that when the "poor heretics" died, "they should not receive the rites of Christian burial" in their interment;—and that "no oblation should be made for them;"—decreed also that it was lawful for princes to reduce those other "poor heretics" (whose history you thought proper to suppress) to SLAVERY; for no crime in the world! except "destroying churches and monasteries, sparing neither widows nor virgins, neither old nor young, neither sex nor age, but desolating every thing, after the manner of pagans!!! On this my Rev. opponent says, "Tell me then, Mr. Hughes, "are life, liberty, and the pursuit of happiness, unalienable rights! So says our memorable Declaration of Independence." I will tell you then, as you do not seem to be aware of the fact, that Pope Alexander III., under whom this Council was held, did more for the extinction of slavery than *all* the Congresses and all the societies that ever existed in America. He abolished it as far as he could, and in allowing these "poor heretics," who committed such crimes against society to be reduced to slavery, he only made an exception to his own *laws*. But when you wished to pay a *compliment* to "our memorable Declaration of Independence," were you not rather unfortunate in coupling it with an allusion to the question of *slavery?* Was the allusion made *ironically*. It reminds me of the negro slave, who, on his way to Georgia through Washington, shook his manacled hands *at the Capitol*, and began to sing, "Hail Columbia, happy land."

Then follows the usual train of "little questions." 1. "What have you said to explain your dilemma, which makes you justify the crucifixion of Christ or give up your infallibility! Not a word." There was no dilemma in the case. The infallibilty of the Synagogue ceased from the moment that Christ made the revelation of his doctrines. *This I had* "said." 2. "What have you said in answer to my threefold exposure of the doctrine of infallibility, in my last letter! Not a word." The only "exposure" I could discover in your last letter, was the exposure of yourself. And on this I said what I was compelled to say in truth; to the which, you reply with the argument of epithets "insolence," "slander," "bully," "impertinent," and other graceful expressions. 3. "What have you said of the Apocryphal books! Not a word." Why yes, I said and proved that the Reformers turned those books out of the canon;—that Calvin cut off the Apocalypse, Luther the Epistle to the Hebrews, St. James and St. Jude; and I showed that Protestants have the same authority for the books which they *regard* as apocryphal, which they have for any of those which are called deutero-canonical. Do you not recollect the letter in which I convicted you of having made a little *mistake* of about eleven hundred years, in reference to the formation of the canon! 4. "What have you said of unwritten traditions' Not a word." The same answer suits all questions. 5. "The unanimous consent of the Fathers. Where is it?" It is in every *doctrine* of the Catholic Church—in *all* those dogmas which are held by Catholic *faith*—and rejected by Protestant *opinions*. 6. "I offered to discuss with you the evidence of the Divinity of our Lord, from the word of God." You did; and I referred you to the *Universalist with whom you agree*, as to the rule of faith. 7. "I put four questions to you—and yet small as they are, you do not attempt to answer them." The reader will observe that it was in answer to these questions, that I gave an extract from Rushworth, showing that the Episcopal prayer book was put on the *Presbyterian Index Expurgatories*, as a *prohibited book*. The reading of it, was, for the first "*offence*," five pounds *fine*; the second, ten; and the third, "*imprisonment*."

As to "Grotius, Locke, Milton, Saurin and Young"—ask the first *educated* Catholic you meet, and perhaps, notwithstanding the pretended *prohibition*, he will convince you that he is better acquainted with those authors, than some Protestant ministers. Even your letters are read; and Catholics, in the perusal are comforted with the recollection of the divine words, "Blessed are you when men shall say all manner of evil against you *falsely*, for my sake."

Your reference to Bellarmine (Book 3. chap. 23 of Laics" is attended with the usual fatality. There is *no* 23d chapter in the book.—Bellarmine in the 22d and *last* chapter, speaking of the circumstances in which "heretics, thieves and other wicked men, are to be rooted out," lays down the rule nearly as quoted.—But the scrap of latin which you have cited, in parenthesis, though consisting of three words only, is falsied. "Sunt procul extirpandi" are the words of your letter. "Sunt procul dubio extirpandi," are those of the *author*. But, as usual, you will say that you give the sense! and ask with increasing energy, what difference is caused, in the *meaning*, by the suppression! You might also have told your readers, that Bellarmine in the remarks referred to, gave them *as the sentiments of St. Augustine*, who is rather a favourite with Presbyterians. He gives the book and chapter of that Father's works where the sentiments may be found.

Having been *pressed* at an early stage of the controversy by arguments on the rule of faith, you seem to have thought that a topic which would be more in accordance with the *prejudices of Protestants* would suit better. Persecution was a favourite theme. It was most likely to catch the eye of popular feeling. But the tables have been turned against you. It has been shown on the testimony of Protestant writers, that all the Reformers were persecutors—whilst the Presbyterians, when they had political power, sacrificed a greater number of human victims to the demon of intolerance than any other denomination. There is no country, no colony in which Presbyterians wielded the sword of civil power, without dying it, in the blood of persecution. What advantage then Rev. Sir, have you derived from the discussion of this unpleasant topic, which, considering the sect whose name you bear, *you* should have been the last to introduce. The religion of Christ does not authorise persecution—and yet Protestants have persecuted quite as fiercely as Catholics. This is the amount of it.

But then the rule of faith,—to which you promised "*strict* adherance." What has become of it! Your last letter, brief as the allusion is to that question, gives us a *new* view of the subject. Here are your words, "all I have to say *now* is this, that throughout your attempts at discussion you have called private interpretation our rule of faith. The Bible is the infallible rule of faith. The Bible *is the rule*, interpretation is the *use* of the rule. If men pervert it, that is not the rule of faith." In this declaration, the "radical delusion" of Protestantism stands confessed. Is it not by "private interpretation" that Protestants are directed to understand the Bible! It certainly is. And here is the advocate of that principle declaring that "private interpretation is not the rule of faith!"

But the real question is, *how can a Protestant know what are the doctrines* of Jesus Christ! From the Bible. The Bible on the *shelf?* No. Then it must be the Bible *as he understands it*. No; that would be "private interpretation."—And Mr. Breckinridge has told him that *'this* is not his rule of faith.' Here then is the acknowledgment of all that my argument required. Protestants have "perverted" that sacred book to the support of their own heretical opinions—and yet they charge upon the teaching of the Bible the impieties of their contradictory doctrines. The doctrines contained in the Bible are the doctrines of Christ, but "if men pervert them," by "private interpretation," then "they are *not* the doctrines of Christ."

Where then, is that "infallible Rule of Faith established by Christ to guide us in matters of Religion, and to determine disputes in his Church!" Let Protestants look to it. "He that believeth not," says the "Son of God, shall be condemned." Christ would not have made this declaration, without providing some means by which Christians could find out, what they are to believe—whilst Mr. Breckinridge is compelled finally to admit, that no such means exist among Protestants. "Private interpretation," he says, "is not the Rule of Faith."

The reader who will take the pains to look back, to my arguments on the Catholic Rule of belief, as laid down in letters No. 5. 7. 9. will perceive the solidity of the basis, on which our principle is established. He will perceive that it is founded on the words of Christ and his apostles, sustained by the testimony of ecclesiastical history, and in perfect accordance with the light of reason itself. Let him compare letter with letter, and decide whether there has been, amidst all the assertion, crimination, garbled authorities and abuse with which the Catholic Church has been assailed, one *genuine* proof adduced against the Catholic Rule of Faith, or in support of the Protestant principle. On the other hand let him decide whether it has not been proved by facts, undisputed and indisputable, that the Protestant principle of religious guidance, is that which was adopted by all the heretics of ancient and modern times, which has conducted the Protestants on the continent of Europe into the *substance of infidelity*, and which is bringing about the same state of things in our own country. Tracts, Bible classes, Sunday Schools, Camp-meetings, Revivals, and the general machinery of Protestantism, of which the most important part, are the ministers themselves, may arrest the progress of infidelity for a while; but the physical excitation produced by these irregular and unficial means cannot last. The principle on which the whole system rests, is *intrinsically* fallacious.

Perceiving, Rev. Sir, that you are anxious to pass to the second topic of discussion, I am now prepared to indulge you in your desire.—The next question is this:—"Whether the Protestant Religion is the Religion of Christ?" Six months ago I requested you to furnish me with the *definition* of the "Protestant Religion." You promised, but you have not performed.—Be pleased then, in your next letter to tell me *what the "Protestant Religion" is*. I wish to take your own definition, so that there may be no mistake on either side. It is unnecessary to add any thing more to this communication, since the subject is fairly exhausted by your unexpected declaration that "private interpretation is not the Protestant rule of faith." The Bible, *without this*, it CANNOT be.

Yours, JNO. HUGHES.

P. S. In the postscript to your last letter, you say as follows: "I cannot stoop to notice any farther your IMPERTINENT (O fie!) calls for a name. Mr. Burtt was the *original, responsible* informant." Then, Rev. Sir, the Rev. Mr. Burtt shall be held to his responsibility. The charge was a gratuitous FALSEHOOD and CALUMNY. And as Mr. Burtt is "responsible," let him see to it.

A PREACHER'S OBJECT.

From Dr. Skinner's Inaugural Address.

This suggests another observation. A man who would speak with efficiency and success, *should always intend to accomplish some definite and specific end by his discourse*. He should have but one subject, and that subject through out, and aim, in all and by all, to accomplish a certain predeterminate object. A man, without a fixed purpose of pursuit, is apt to think, to study, to live, to do every thing in vain. And he, most probably, will *speak* to no purpose, who has no purpose in view, in speaking. And the *degree* of efficiency in speaking, depends greatly on the *nature* of the purpose; if the end pursued be small, the power will be small, and the power will probably be great, if the end be great and be earnestly pursued. How differently does he speak, who earnestly pleads for his country's honor, or for the life of a fellow-creature, or for the salvation of the human soul from everlasting death, from him who has no other object than to please men, or merely to meet a professional call.

And here I may, perhaps, be permitted to ask, whether the exceedingly faint impression commonly made by preaching, be not fairly resolvable into the cause now adverted to? Is it strange that preachers accomplish nothing definitely, who *aim* to accomplish nothing? If speakers at the bar, or in our national councils, should seek to carry no point by their speeches, they probably would carry none; and their speeches might be as feeble as are too many of our sermons. Why should a preacher of the Gospel ever rise to address an assembly, without proposing to himself to gain some certain end; and engaging all his powers of argument and persuasion in the attainment of his object; and resolving that he will not willingly desist until he attain it? What a different affair, in effect, would preaching become, if it should henceforth assume the character which such a course would give it? I see no sufficient reason why it should not assume it. The designs of preaching are specific, are known, and are incomparably greater than any ever proposed to be accomplished by other kinds of discourse. It is as practicable to give definiteness of purpose to preaching, as to a speech in court. Definiteness may be as requisite for success in the one case, as in the other. It will serve as much in one case as the other, to excite and concentrate mental energy, to produce unity and earnestness, to suggest glowing thoughts and burning expressions, to make discourse, in short, natural and pleasant to the speaker, and powerful and efficient upon the hearers. Surely it is neither necessary nor expedient, neither philosophical nor scriptural, that preaching should be evermore as general, as commonplace, as perfunctory, as void of object, as it too commonly is, and has been throughout Christendom.

OBSERVANCE OF THE SABBATH.—Many of the German papers complain greatly of the profanation of the Lord's day throughout Germany, and the *Village Gazettee* says, that Christian governments do not like to interfere, lest they should offend the rich Jews. In Wurtemburg, especially, great exertions are made for promoting a better observance of the Sabbath; and the king of Bavaria has lately prohibited any market for the sale of horses or cattle to be held on the Sabbath, or any of the holidays still observed, or that used formerly to be observed.

KNOWLEDGE.—Other things may be seized by might, or purchased with money; but knowledge is to be gained only by study, and study to be prosecuted only in retirement.

For the Western Luminary.

CAMPBELLISM—No. X.

A MINIATURE LIKENESS.

Our remarks on this heresy have been extended far beyond what was at first intended. They were commenced in compliance with the request of several individuals, and protracted thus far from the earnest solicitations of respectable correspondents at a distance, assuring the writer that his efforts were not without an effect more than sufficient to reward his labor. The design of the present number is to exhibit, in a concise manner, the obnoxious features, theoretically and practically, of this boasted "reformation." The founder of this scheme is well known by his compiled testament, insiduously palmed upon the public, as the genuine translation (so declared on the title-page) of Drs. Campbell, McKnight, and Doddridge; and his "Millenial Harbinger," a name entirely appropriate; for the "Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy;" which "also resist the truth."—This is truly a conspicuous "Harbinger," one of the signs of the times, a sure precursor of the millenium. And like the false prophet, who propagated his religion with his Koran in one hand and the sword in the other, so this modern reformer, with his deformed testament in one hand and defended by his militant Harbinger in the other, expects to triumph over all opposition, until "the whole scope, design, and drift of his labors" shall be accomplished, which is, to make all "christians intelligent, united, and happy," having "the remission of their sins in and through immersion," being conducted first, "to the water," then "to Christ," and then "to heaven." To be brief and concise, we make the following specifications and references, that the plain reader may see and judge for himself.

1. Campbellism is *inconsistent and self-contradictory*. The author of the scheme says, (Mil. Har. Extra, No. 1, p. 2,) "Under the government of the Lord Jesus there is an institution for the forgiveness of sins, like which there was no institution since the world began." He declares, "The meaning of this institution has been buried under the rubbish of human traditions for hundreds of years. It was lost," he says, "in the darkness, and has never been, till now, disinterred" And lest any should not know the Magnus Apollo of this godlike discovery, he is careful to let the world know that "*we have discovered it.*" Is it not strange, that "Drs. George Campbell, James Macknight, and Philip Doddridge," from whose works he has compiled his reformed testament, whose translation he says it is, and which, of course, was in existence nearly a century ago:—Is it not strange, we say, that no discovery of this wonderful institution was made by these great men; an institution without which their own sins could not be forgiven! Strange, indeed, that it lay all this time "buried under the rubbish," of their translations, made before this modern luminary arose, or even had an existence, but now compiled and adopted by him, as the only version fit to lead his disciples and votaries "to the water, to Christ, and to heaven!" Is it not astonishing that the Church, with the inspired volume in her possession, in the original languages,—the very ones in which the Holy Spirit dictated and wrote—with all her learning and piety beside, should be deserted so long by her ever-present Head, knowing nothing all this time—"*hundreds of years*"—of an "institution for the forgiveness of sins"—an institution not discovered "*till now*," by the greatest man the world ever saw! Surely the church, and the whole world too, ought to appoint a jubilee, or an anniversary, for the very purpose of celebrating the nativity of Alexander Campbell, the wisest of the wise, not even excepting Jesus Christ and his apostles.

Once more: our great luminary says, (M. H. p. 29, 30,) a person may be "begotten of God, quickened by the Spirit, and impregnated by the gospel," and yet without immersion he is not born of God, and so cannot be saved.—"Begotten of God," he says, "he may be, but born of God he cannot be, until born of water." But in his reformed testament, in John 4th and 5th chapters, we find it thus written: "And every one who loves has been *begotten* of God, and *knows* God,—Whosoever will confess that Jesus is the son of God, God abides in him and he in God,—Every one who believes that Jesus is the Christ, has been *begotten* of God; and every one who loves the begotten, loves also the begotten of him,—All that *is begotten* of God overcomes the world,—We know that whosoever has been *begotten* of God does not sin, because he who *is begotten* of God guards himself, and the wicked one does not lay hold on him,—We know that *we are begotten* of God," &c. Now compare this with the above declaration in the Harbinger. Here nothing is said about water. But the religious character of the person *begotten* of God is fully delineated. The person *begotten* of God, loves God, knows God, abides in God and God in him, believes that Jesus is the Christ, the son of God, loves the begetter and the begotten, overcomes the world, does not sin, guards himself from the devil—we know, says John, that *we are begotten* of God. One would think there could be no mistake here as to the real christian, the child of God. But says the Harbinger, "*begotten* of God he may be, but *born of God he cannot be, until born of water*,"—"being born again, and being immersed," it is said, "are the same thing:" p. 28. "*Regeneration and immersion are two names for the same thing*," —"Hence its connexion *always* with water:" p. 29. To use the reformer's own words,—"What a jargon, what a confusion has this mystic (theologue) made of this metaphorical expression, and of this topic of regeneration."

2. Campbellism is *the friend and ally of Unitarianism*. It is well known, through all the land, that B. W. Stone is a Unitarian of the Arian class; that he rejects the doctrine of the proper divinity of Christ, and his sacrifice as a real atonement for sin. It is also known that "the reforming Baptists," alias Campbellites, have formed an alliance, offensive and defensive, which they have called a "*union of christians*;" that they have "agreed to meet and worship together;" that they "were in the same spirit, on the same foundation," and can see "no reason why they should not be the same family." They have, "to increase and consolidate this union,... separated two Elders, John Smith and John Rogers," the former a Campbellite and the latter a Stoneite, (*par nobile fratrum*,) "to ride together through all the churches, and to be equally supported by the united contributions of the churches of both descriptions." What a coalition is here! To "consolidate this union," it requires "both descriptions" to make one description; and he is a wise man who will be able to give a true description of such a heterogeneous mass of discordant materials. Here are the old Baptists, preachers and laymen, who, many years ago, went before the church "*to give in*," and tell their "*experience*," and all about their "travail," and how, and when, and where their sins were pardoned, and what the Lord had done for their souls; and they were gladly received by the brethren as new creatures, and were immersed. They in turn, received and immersed others; and they preached up, long and loud, for "*believers' baptism*," as they supposed, against the Pedo-baptists. Now, behold they have, most unexpectedly and inconsistently, gone over to Campbellism and Unitarianism, and turned self-nullifiers, and inverted the order, and receded from the very ground on which they stood, rejoicing and triumphing when they first entered the church. What are we to think of such contradiction as this? The deity and atonement of Christ; depravity and the work of the Holy Spirit in the production of a new heart, &c. in which they professed to rejoice, as the truths of God; the fundamental doctrines of the Bible are all now compromised away, as of little or no importance, when compared with the new discovery of "the gospel in the water," or which, for the sake of brevity as well as appropriateness, may be correctly denominated *Waterism*. With regard to the ignorant and unreflecting, who are taught that "remission of sins cannot, in this life, be received or enjoyed previous to immersion"—that regeneration has its connection always with water, and, of course, who

"Dive like wild-fowl for salvation,
And fish to catch regeneration;"

I say, with respect to such, while their condition is much to be deplored, yet it does not create half the wonder and surprise as that of the former. They are a deluded, mistaken people; and it will be well for their teachers if the blood of these souls shall not be found cleaving to their skirts in the last day. Which of these two "descriptions" of churches has given way to the other, or which shall finally succeed, like Pharaoh's lean kine, to eat up the other, remains for time to determine. Perhaps they may share the same fate of the two snakes beheld by the farmer, who "stood close by and saw them deliberately approach and take each other by the tail, and they swallowed, and swallowed, and swallowed, until both became invisible." That they will, after a while, assume some other form, like Shakerism or Deism, is not at all unlikely.

3. Campbellism *is at war with scripture and facts*. This we have clearly and incontrovertibly shewn in former numbers, and therefore need not enlarge here. But for the sake of those who may not have seen the numbers alluded to, we will here present, in brief but distinct references, the most distinctive features of this new discovery, so happily made by the reformer of the 19th century. In speaking of the old and the new institutions, as he calls them, (Appendix to N. Ver.) he informs us that "The subjects of the former were under the government of law..... An *external law*, written on marble or parchment, regulated their conduct. The controlling principle of the new is the law of love and liberty written upon the heart." From this statement the conclusion is that "the law of love and liberty" found no place in the hearts of any who lived under the old institution. Moses, Samuel, David, Daniel, and all the old saints knew nothing respecting "the law of love and liberty." Of the same family feature is the following anti-scriptural declaration: "No man could now be pardoned as Abel was—as Enoch was—as David was—as the thief on the cross was:" Har. p. 57." How then were these men pardoned? The answer will be: "From Abel to the resurrection of Jesus, the just obtained remission at the altar, through priests and sin-offerings; but it was an *imperfect* remission as respected the conscience—a shadowy and unconsolatory remission:" p. 1. What a slander against a gracious sin-forgiving God and his word is this! Only take one case out of the above specifications—the case of "the thief on the cross." Was he pardoned at the altar or at the cross? What priest and sin-offering had he except the Great High Priest, the blessed Jesus, who offered himself a sacrifice and an offering to God for us? And when this divine Saviour said to the penitent, "this day shalt thou be with me in Paradise," —was this "an *imperfect, shadowy* and *unconsolatory* remission?" So says the sapient author of the new discovery. He would rather Jesus Christ should lose his glory in this wonderful display of his divine power, in pardoning, with his expiring breath, a penitent culprit, without the use of external rites and symbols, than to yield up his unscriptural theory; knowing well that this fact gives a death-blow to his new discovery—his beloved *Waterism*. The reader may turn to Rom. 3: 25, 26, and there he will clearly see, that *the ground on which God does, and ever has pardoned sin, is the same in every age and under every dispensation*.

In a former number we quoted freely and fairly the very words of the reformer, which so startled and offended some of his disciples, who never examined the road he is leading them, that they would not believe Mr. Campbell held such gross sentiments, but that I had forged them for him, designedly to misrepresent him: but when their mistake was corrected, by shewing them the very chapter and verse, instead of renouncing their leader, they very lightly and indifferently turned off saying, "We do not believe so, *if he* does." Now, it is a fact that hundreds did not know that A. Campbell held and propagated such barefaced, anti-scriptural sentiments and absurdities, until they read those numbers which I have written.

I will here, as briefly as possible, present a bird's-eye view of his scheme, and let it speak for itself. The quotations are made from Harbinger, Extra, No. 1. It is not necessary to follow this *ignis fatuus* through the muddy swamp of his new discovery further than this most lovely volume, to know the very gist of this wonderful scheme. There we are taught "immersion" is "*inseparably* connected with the remission of sins;" that "remission of sins cannot, in this life, be received or enjoyed *previous* to immersion;" that "no person is converted to God until he is immersed;" that "immersion" is "*essential* to immediate pardon and acceptance;" that "none can ..... enjoy the peace of God and the hope of heaven but they who .... are born of water, or immersed for the remission of their sins;" "He that has never been in the womb of waters never has been born of water. Begotten of God he may be, but born of God he cannot be, until born of water;" "the act of immersion is the act of conversion;" "No person is converted until he is immersed;" "immersion is the converting act;" "being born again and being immersed are the same thing;" "*regeneration and immersion are therefore two names for the same thing*;" "*Regeneration* is therefore *the act of being born*. Hence its connexion *always* with water;" "From the day of Pentecost, to the final *Amen* in the Revelation of Jesus Christ, no person was said to be converted, or to turn to God, until he was buried in and raised out of the water;" "This act is sometimes called immersion, regeneration, conversion." In the theological nomenclature of this modern apostle, they all mean exactly the same thing. We are further taught that "in religion a man may change his views of Jesus, and his heart may also be changed towards him, but unless a change of state ensues," i. e. unless he is immersed, "he is still unpardoned, unjustified, unsanctified, unreconciled, unadopted, and lost to all christian life and enjoyment." If it be enquired, can any of the unimmersed be saved? The answer from this book is, "Whether they may enter into the kingdom of future and eternal glory after the resurrection, is a question much like that question long discussed in the schools, viz: Can infants who have been quickened, but who died before they were born, be saved? We may hope the best, but cannot speak with certainty of knowledge."—"Infants, idiots, deaf and dumb persons, innocent Pagans, wherever they can be found, with all the pious Pedo-baptists, we commend to the mercy of God." *Good soul!!!* What an expansive mind—what a benevolent heart—what a flow of charity is here!! How kind indeed, to let "*pious Pedobaptists*" have an equal chance with "*idiots, deaf and dumb persons*," and even "*innocent Pagans!*" Surely thou art the man, and wisdom shall die with thee!

[Concluded in our next.]

For the Western Luminary.

All worldly hope may fade away,
As th' early vapor disappears,
When the resplendant King of day
O'er hill and dale in might careers.
But there's a HOPE that ne'er can die,
The hope that lights the Christian's eye,
That points to glorious realms on high,
Where God his saints forever cheers.

The sweetest and most brilliant flowers,
That all their million hues display,
Will in a few brief fleeting hours,
Their colors withered, fade away.
But there's a flower of brightest die,
The flower of IMMORTALITY!
That blooms beneath th' Almighty's eye,
Growing brighter day by day.

The splendid domes of earth shall fall,
With the mouldering clod laid even,
To arch, to spire, to palace,—all
This changeless fate is given.
One dome alone, in fadeless prime,
Lifts its bold head aloft, sublime,
Mocking th' assaults of powerless time,
The Dome "eternal in the heaven."

Friend after friend may sink in death,
O'erwhelmed by the vast tide of years,
While widows, orphans sink beneath
Their load of sorrows and of fears.
The FRIEND OF CHRISTIANS never dies,
For Jesus reigns above the skies,
And oft on mercy's errand hies,
To soothe the widow's, orphan's tears.

In this appalling time of grief,
When sorrow 's seen on every part,
The widow's heart knows no relief,
The orphan's burning tears oft start.
Oh! may THAT FRIEND be always nigh,
To wipe the tear from th' orphan's eye,
To calm the widow's troubled sigh,
And bind, in love, her broken heart. R.

For the Western Luminary.

POWER OF DIVINE GRACE.

MR. EDITOR:—The following agreeable little incident, illustrative of the power of Divine grace, was communicated to me a few days since. You may rely on its correctness.

T. was an affectionate husband, and was surrounded by an amiable and happy family. But he and his wife were living, in the expressive language of Scripture, "without God and without hope in the world." During the glorious revival of religion which pervaded our state a few years ago, the wife of T. became deeply impressed with a sense of her sinfulness in the sight of God, and began anxiously to enquire what she must do to be saved. A protracted meeting was held in the neighborhood in which she lived. She attended on the Sabbath, in company with her husband. The meeting was to be continued the next day. On the morning of that day, she asked her husband to do her the favor of accompanying her to the meeting. T. felt no disposition to go. He was immersed in the business of the world, and took no interest in the things appertaining to eternal life. Although he fondly loved his wife, and generally desired to gratify her wishes, he felt that her request was unreasonable. "How could he neglect his business? And even if he had leisure, meetings on week-days were altogether unnecessary. They were out of place." The Sabbath was sufficient to be occupied in such matters." After thus replying to his wife, he proceeded to mount his horse. She said nothing; but he perceived as she gazed after him, that the big tear stood in her eye. He had ridden about a mile, pondering all the way the subject on which his wife had addressed him. At length he could endure his reflections no longer. The tear he perceived in the eye of his affectionate wife was a dagger to his soul. He thought of his harsh treatment, and then of the great need of his own attendance on the means of grace, in order to his preparation for eternity. Dismounting his horse, he fell on his knees in the woods, and called upon God to pardon his aggravated sins. When he arose, he felt no disposition to engage in the business of the day, and started back home. His wife perceived him at a distance, and ran towards him to know if he was unwell, for she did not dream of the real cause of his return. What was her joy, when he told her of the change wrought in his feelings, and asked her forgiveness for the unfeeling manner in which he had acted. Perceiving that she had declined going to the meeting, he insisted that she should go, and proposed to accompany her. They attended the meeting, and very soon both were numbered among the professed disciples of Christ.

DELTA.

REVIVALS.

REVIVALS IN VERMONT.—We have received a letter from the Rev. E. B. Baxter, dated Morristown, June 11, 1833, from which we extract accounts of two revivals.

RICHMOND.—On Tuesday the 16th we commenced a protracted meeting. The help from abroad were, Ministers, Brs. Smith, of Jericho and Warren, of Waterbury. There were two very efficient lay brethren, from Montpelier. Other Ministers and brethren came in during the meeting. In the commencement, most of the time was spent in prayer; but they were cold and heartless, and consequently unavailing. The duty of Christians was stated and followed up, that something *could* and *must* be done, or sinners that were perishing on every side would go down to hell, and their blood would be found on the Church.

The meetings increased in number and interest daily. The tokens of good were more conspicious. Christians began to call to remembrance their oft repeated violation of them, and in deep humility they bowed before the Lord in prayer, night and day. "God be merciful to me a sinner—spare thy people, O Lord, and give not thy heritage to reproach—O Lord, revive thy work—have mercy on sinners"—was the spirit that to some extent pervaded the majority of the professed friends of Christ. No sooner did Christians begin in earnest to agonize in prayer, to pray in the spirit, to plead the immutable promises of the omnipotent God, than the Holy Ghost descended to bless and sanctify his people and convict and convert impenitent sinners. The first case of hopeful conversion was on the 5th day of the meeting.

The 6th day was the Sabbath, a day long to be remembered by many of this people, as the day when the gospel was preached in the demonstration of the Spirit and power, when the Holy Ghost descended and shook the foundation of Satan's kingdom; when Christians were driven to give up old dead hopes, and throw themselves on the mercy of God; when many sinners were convicted and made to feel they were impenitent, condemned and lost sinners, suspended over eternal woe; when a goodly number began to sing the new song of redemption through the blood of Christ; and finally, when the enemies of the Lord Jesus were for that time hushed into solemn awe. The meeting was continued from day to day until Thursday evening, making ten days, when it was closed. Friday and Saturday were spent by myself and some lay brethren in visiting, and we held meetings each afternoon. The Sabbath, which was the 13th day from the commencement of the meeting, was no less, and in some respects more, interesting than any day previous. On this day there were more hopeful conversions of sinners; and the last of those in the church who had remained until now unmoved, were melted into contrition, confessed their sins, and with the church renewed covenant around the table of the Lord, an occurrence that had not been enjoyed for years. Never was I more deeply impressed with this truth, that fervent, believing prayer is omnipotent, and that God is immutably ready to answer prayer, than at this meeting. To his name be all the glory.

There were several circumstances that are worthy of note. Notwithstanding the different views and practices that have existed among this people, relative to the manner of divine worship, the utmost harmony appeared to pervade all Christians. The place was still and solemn, while every countenance seemed to say, "God speaks, and it becomes us to keep silence before him."

In short I must say, I think I never have witnessed a reformation in my judgment more purely the work of the Holy Spirit. The young converts appear remarkable for decision of Christian character. I labored there twenty-one days. When I left, we judged there were about 40 that had indulged hope. Many were serious. Since then, I have spent two Sabbaths there. The work still continues. There are perhaps 15 or 20 more who indulge hope.

STOW.—Before closing this letter I wish to say that I have been labouring for eight days in the town of Stow, six of which have been in a protracted meeting, which closed on Sabbath evening, under very favorable prospects. During the two last days, deep impressions evidently were made on Christians, and I trust they begin to offer the effectual fervent prayer. There is a good number who appeared deeply anxious and, I trust, on the Sabbath, in the inquiry meetings, some few at least gave up the conflict with their God, and have given their hearts to him. The meeting is to commence again to-morrow. —*Vt. Chronicle.*

REVIVAL IN MONTGOMERY, ALA.—Extract of a letter from the Rev. A. N. Cunningham to the editor of the Southern Religious Telegraph, dated *Montgomery Ala. July 4th*, 1833.

You will be gratified to learn that during the last Spring our town was visited with a shower of divine influences. In the month of April, a protracted meeting was commenced and carried forward through eighteen successive days, which resulted in the hopeful conversion of more than 30 souls. Brother Daniel Baker was with us, and to him, under God, are these blessed results to be ascribed. Never have I seen more deep and general interest on any occasion. All secular business seemed for the time to be laid aside and forgotten. Religion appeared the all engrossing subject of thought and conversation; all denominations laying aside their sectarian prejudices and peculiarities, were united as the heart of one man in prayer, and in pointing anxious sinners to the Saviour. We felt that the Spirit of God was present, of a truth. While Christians were rejoicing with joy unspeakable and full of glory, weeping sinners by scores, were seen crowding to the anxious seats and inquiry meetings with the penticostal cry, "*What must we do?*" It was a season that gave birth to joy on earth, and (I believe) over which there were rejoicings in heaven.

New Providence Church, Tenn.—On Sabbath, the 7th inst. sixteen persons were received into New Providence Church, making an accession of 111 members to this church since the commencement of the present revival. Many more are awakened, and some hoping. May God carry on the work, until not an impenitent sinner shall be left in our bounds.—*Intelligencer, July 16.*

St. Paul's Church, Jefferson Co. Tenn.—This church is under the pastoral care of Rev. Wm. Minnis. A sacramental meeting commenced at that place on the 24th ult. On Tuesday the 28th ult., the date of our latest information, twenty-five had made a public profession of religion, several more were rejoicing in hope, and about seventy or eighty were inquiring "What shall we do to be saved?"—*Maryville Intelligencer.*

Beverly and Tygarts' Valley, Va.—In the spring of 1832, Rev. James Barber began to labor in Randolph co. Virginia; a healthful, mountainous region not frequently visited by any Presbyterian ministers. In company with Rev. John S. Blain, he held a protracted meeting in Beverly, in April, 1832. Another was held there in the June following; and in September, one in Tygart's valley, and one on the mountain settlement, in Randolph co. These meetings were evidently owned by the gracious influences of the Holy Spirit. We learn by a letter lately received, that in a prudent manner persons awakened were induced to manifest it by taking publicly some appointed seats in church: and that this measure was greatly blessed. Between forty and fifty persons in consequence of these meetings have become communicants, after due examination; and all who knew the former spiritual desolation of this region, are now disposed to exclaim, "How great the change? What hath God wrought! Bless the Lord, O my soul, and forget not all his benefits."—*Philadelphian.*

LIBERIA.

The New York Observer contains an interesting article on the subject of the origin, progress, and present state of the colony of Liberia, from which we take the following particulars:—

The subject of African Colonization was first broached in England by Dr. Fothergill and Granville Sharp, both of whom were distinguished philanthropists. Their views were warmly seconded in the United States by the late Dr. Thornton, of Washington, Dr. Hopkins, of Rhode Island, and Fernando Fairfax, of Virginia, in the years 1787, '89, and '90. During the administration of Mr. Jefferson the subject was favorably considered by the Legislature of Virginia, and in 1816, the American Colonization Society was founded through the instrumentality of Dr. Finley, of N. Jersey, the Hon. C. F. Mercer and others.

In 1818, Messrs. Mills and Burgess visited Africa by way of England, and their report on their return was favorable to the project. In 1820 the first expedition sailed from the United States, with the Rev. Samuel Bacon, the agent of the Society, and Messrs. Crozer and Bankson, agents of the government, who unfortunately fell victims to the climate. In 1821, Messrs. Andruss and Wiltbuger on the part of the Society, and Messrs. Winn and E. Bacon as agents of the United States, with a number of emigrants, sailed to Africa, and obtained permission to remain at Sierra Leone, until a territory could be purchased from the natives. Before this was accomplished, Mr. and Mrs. Winn and Mr. Andruss died.

In December, 1821, Dr. Eli Ayres and Capt. Stockton of the Navy, purchased from the natives, the territory called Montserado, on the South-West coast of Africa. The first settlers arrived in 1822, under Mr. Ashmun, who was appointed Governor. In November, 1822, the whole effective force of the colony was but *thirty-five*, who bravely and successfully resisted an attack of a body of 800 natives. At the time of this attack the defences of the colonists were extremely feeble, but after the enemy disappeared, they completed their fortifications in anticipation of another attack, which took place on the 30th of November, 1822.—The besiegers were finally defeated with considerable loss.

In 1824, the present form of government of the colony was established, by the unanimous consent of the colonists. The Managers of the Society appoint the Colonial Agent or Governor, who is a white man, all the other officers are men of color, elected annually by the colonists. Mr. Ashmun discharged the duties of Governor until 1828. He was succeeded by Dr. Randal, who died in a short time after his arrival. Dr. Mechlin was then appointed, and is still Governor.

The colony extends about 280 miles along the coast, and embraces three distinct native tribes, amounting together to 12 or 15,000.—The neighboring districts are populous, the country of the Bassas containing about 125,000 inhabitants, who are generally domestic, industrious and averse to war.

In the early years of the colony, for want of good houses, and the ignorance of the colonists as to the proper mode of living and of the best remedies for the diseases of the country, there was a considerable mortality. But for the last five years not one person in forty from the middle and southern states has died from change of climate. Its effect is most severely felt by emigrants from the northern states. At a little distance from the sea, the land becomes more elevated, and there is reason to believe that the causes of disease on the coast are unknown in the interior.

The Colonists are mostly in six towns, viz: Monrovia, Stockton, Caldwell, Millersburgh, New Georgia, and Finley, and a new settlement at Great Bassa. Monrovia contains about 1000; Caldwell, 600; Millersburg, 400; New Georgia, 200; Stockton, 200, and Finley, 200.

The colonists are actively engaged in trade. In 1829, the exports of African products amounted to $60,000. In 1831, 46 vessels visited the colony, and the amount of exports was $88,911. During the year 1832, commerce greatly advanced, and new avenues for trade were opened with the interior, which promise to be highly profitable. During the year ending first of May, 1832, 57 vessels had visited the port of Monrovia; the exports during the same period amounted to $125,459, imports to $80,000, and the merchandise and produce on hand, on the 1st January, 1832, amounted to $47,400.

There are six day schools for children, and one evening school for adults, comprising together 226 pupils. There is one female school at Monrovia, and one at Caldwell, attended by 99 girls, the expenses of which are defrayed by asociety of ladies in Philadelphia.

The moral condition of the colony is represented as very favorable; the Sabbath is strictly observed, and public worship is attended by nearly the whole of the community with regularity and decorum. Three churches were erected in 1832.

TEMPERANCE.

TEMPERATE DRINKERS.—Listen to a statement of what you are doing, made by an enlightened and benevolent physician. Dr. James Moultrie, Jr. of Charleston, S. C. in a letter to a Committee of the Columbia Temperance Society, says:—

"I know of no enemy to domestic bliss, comparable to this. Its most dangerous feature is its apparent innocence, at first. I consider the peace of no family to be secure so long as the use of distilled spirits is the popular drink of a community. All are interested in its exclusion, if not for themselves, at least for those whom perhaps they do not know as well as themselves. But where is the individual, at all given to its use, who can venture to predict his entire immunity from its danger! Who that has ever been subdued by it, can from his sad experience recal the moment when he became its slave? Who that is now wretched in his captivity, is half conscious of his chains and misery? Who knows where to stop? where, in his own case, the line of demarcation is drawn? or is willing to accept the opinion of another? or is sure that it will be given in time, even where duty or friendship urges to its deliverance? Were it not that the *moderate* use of it by the *temperate* is tolerated in society, the vice of intemperance would be unknown. The evil therefore lies with them. They are the corruptors of the morals, and the destroyers of the peace and prosperity of the community.—The 'proximate cause' of drunkenness is *temperance*. The instigators of intemperance are the *sober*, who, for the gratification of a minute, pay a bounty to vice. The temptors to the sin, are those who use it in moderation. It subsists upon the *temperate*. Its victims are among them.—They cause it—they support it—they propagate it—they subscribe to it privately, publicly, by compact and by personal contribution. The remedy must therefore be applied to the source of the evil. The efforts of your society, it appears to me, ought to be aimed at them. And he shall truly deserve to wear the civic wreath, who shall be so fortunate as to point out the means, by which the *temperate* in the land, can be brought to a final, if not a consentaneous determination to relinquish the use of it."

Temperance societies have been formed in almost every ward in Philadelphia.

Mr. L. Slater writes to the Vermont Telegraph, dated Detroit, Oct. 1,—"It rejoices our hearts to state that recently, all the traders on our river have entered into a written contract, to dispose of no more liquor on the river, after a certain date, with the forfeiture of $500. Two of them have received their supply for the season, but bought no liquor to sell to the natives.

A sailor in New-York, who was about to ship on board a vessel for Liverpool, as he left his boarding house quite intoxicated, received from a pious woman some Tracts, which, in his sober moments, he perused at sea. On his return to the house where he had received the Tracts, he returned the lady his hearty thanks for them, saying, "the Tract on Intemperance has made me a new man. I will never get drunk again." So long as he remained at her house, he faithfully kept his word.

RENEWAL OF PERSECUTION AT RANGOON.

Extract of a letter received at Boston from Rev. Mr. Jones.

Mr. Kincaid had established two schools there, and left them for a week or two. The barbarous governor of the city called one of the teachers, and in an angry tone, demanded if he taught the Burman children "Jesus Christ's religion?" On being answered in the affirmative, he was ordered to be thrown into prison twenty-four hours, beaten on the breast and back, pay thirty rupees, (about fourteen dollars,) and sent away from the city. The parents of the children were also fined three rupees for each child sent to the schools. The other teacher was concealed. As the teacher who suffered was a member of the church, the disciples here and the missionaries, have made up the thirty rupees by subscription; and we have little doubt but that this affair, though deplorable in itself, will turn out for the furtherance of the Gospel." It will make some noise, bring Christianity before the minds of some who hitherto "cared for none of these things," and thus excite more inquiry. Our Saviour reigns, and will make good his promise, that all things shall work together for the good of his people.—*Christian Watchman.*

HINDOO SUPERSTITION.—At the late annual meeting of the London Missionary Society, the Rev. Dr. Doran, late Church Missionary at Travancore, said:

In a journey through the peninsula of India, he saw one day a female about fifteen years of age lying dead on the threshold of her parents' door, and the body was yet warm. He asked what had occasioned the death of the girl, and learned that she had been bitten by a Cobra Capello, a snake whose bite generally produces death in 20 minutes. It had taken up its abode in the house, and had that day happened to creep out of its hole, and bit the deceased girl. He asked if the snake had been killed, on which the mother replied with a degree of horror in her countenance, that if this snake were killed, every other member of the family would die. The fact was, the snake had been worshipped as the household god!

TEACHING GEOGRAPHY TO THE SANDWICH ISLANDERS.—I am often reminded in my schools of the fabled mouse, who, after having lived all his days in a chest, exclaimed as he chanced to creep up to the edge and peep out, "I did not think the world was so large." In giving them instruction in geography, they make many notable discoveries. They had no conception of the magnitude of the earth; and that there should be other bodies still larger, is a depth that few of them can fathom. And then, the very diminished appearance their own islands make on the map, is quite humbling and gives occasion for many remarks. Some of my pupils, however, are much interested in the discovery of the earth's motion, of the cause of seasons, of day and night; and they are becoming skilful in projecting maps on their slates. It is pleasant, exceedingly so, to pour instruction into their benighted minds. Our schools both male and female for adults and children, are very popular, and I trust will aid us essentially in our main work; viz. the salvation of their souls.—*Journal of Mr. Green.*

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, JULY 31, 1833.

☞Those subscribers who may wish to discontinue our paper, need not be at the trouble and expense of writing a letter on the subject. We can perceive no justice in compelling us to pay postage on such letters. This information can be conveyed just as well, if the person wishing to discontinue, would request the post master to return a No. of the paper by mail, with the name of the subscriber and town or post office at which he receives it written on the margain.

We owe an apology to our valuable correspondent, "C." for the liberty we have taken in dividing his last No. We did it only because we found it unavoidable. We think, however, it will rather be an advantage. The conclusion of the last No. of this able series will appear next week. Will not the author continue to favor us with the contributions of his pen?

FAYETTE COUNTY BIBLE SOCIETY.

Pursuant to previous notice, an adjourned meeting of the friends of the Bible was held at the McChord church, in this City, on Monday afternoon last. Mr Wm. Richardson was called to the chair, and Mr. John F. Coons appointed Secretary. The meeting was opened with prayer by the Rev. Mr. Davidson. The chief object of the meeting was stated by the Chairman to be the re-organization of the Fayette County Bible Society. A constitution having been adopted at a previous meeting, it was resolved, on motion of the Rev. B. O. Peers, to proceed to the election of officers.

On motion of Mr. L. H. Van Doren:

Resolved, That one hundred copies of the constitution of the society be printed, in order to obtain signatures and contributions.

On motion, the meeting adjourned to meet in the McChord church on the last Monday in August next, at 5 o'clock, P. M. Concluding prayer, by Rev. Mr. Peers.

The following gentlemen were duly elected officers of the society for the ensuing year, viz:

REV. B. O. PEERS, *President.*
REV. MR. DILLARD, } *Vice-Presidents.*
WM. RICHARDSON, }
L. H. VAN DOREN, *Cor. Secretary.*
JOHN F. COONS, *Rec. Secretary.*
THOS. NELSON, *Treasurer and Depositary.*

Managers.

Rev. N. H. Hall, Rev. Stephen Chipley, Rev. Robert Davidson, Rev. J. M. Hewett, Rev. Joseph Cunningham, Wm. A. Leavy, Nathan Burrowes, Norman Porter, Peter Tilton, Matthew T. Scott, Julius Clarke, Joseph M. Phillips, Joseph Beach, Dr. Wm. Pawling, Joel Higgins, J. M. McCalla, John M. McDowell, and Richard Pindell.

SUNDAY SCHOOL CAUSE.

We are gratified to learn, that the Board of Managers of the "Fayette County Sunday School Union," are making arrangements to assist the neighboring Sabbath Schools, by procuring Teachers, who will devote the afternoon of the Sabbath to this service. This has been done in consequence of hearing of several schools in the neighborhood of Lexington which are languishing, and some perhaps discontinued, for want of Teachers.—Several gentlemen, we learn, have expressed a desire to engage in this good work; and we hope there are many others who will feel it not only a duty, but a high privilege thus to give their services and their influence to this cause of benevolence.

[COMMUNICATED.]

At a late meeting of the Board of Managers of the "Fayette County Sunday School Union," Mr. Richard Pindell was elected Secretary, to supply the vacancy occasioned by the death of Mr. W. T. Smith. And at the same time, Messrs. George Norton, Joseph Beach, and Dr. Wm. Pawling, were appointed Managers in the place of Messrs. T. T. Skillman, A. Walker, and P. Spare, deceased. R.

USEFULNESS OF SUNDAY SCHOOLS:

A Sermon, preached at the request of the American Sunday School Union, in St. Andrew's Church, Philadelphia, May 20th, 1833, by J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore.

This is a neat pamphlet of 34 pages, from the press of the American Sunday School Union. The sermon it contains was preached at Philadelphia, in May last, by the Rev. Dr. Henshaw, of St. Peter's church, Baltimore; and is published by the request of the Board of Managers of the A. S. S. Union. The text is Isaiah 54: 13, "And all thy children shall be taught of the Lord." We have not had time to give this discourse an attentive perusal, but in running over its pages in a cursory manner, have received a favorable impression of its merits. The author treats his subject under four distinct heads. He first notices the beneficial influence of Sabbath Schools upon the *scholars;* secondly, upon the *teachers;* thirdly, the benefits which result from the institution to *society at large;* and fourthly, *the benefits it confers upon the church.* We shall probably give some extracts from this discourse in a future number.

SUNDAY SCHOOLS.—It is stated, that in Rhode Island there are *nineteen thousand* proper subjects for Sabbath School instruction. Of these, nearly *fifteen thousand* are receiving weekly instruction in these nurseries of Biblical learning and piety. We doubt whether another such example can be found in any state in the Union.

We learn from the Southern Religious Telegraph, that the subscription in Richmond, Va., in aid of the plan of the American Sunday School Union to establish schools throughout the Southern country, amounts to *four thousand dollars.*

COLONIZATION CONVENTION.—A public meeting of the Pennsylvania Colonization Society was held at the Musical Fund Hall in Philadelphia on the 24th ult. The Rev. Bishop White presided. The meeting was addressed by the Rev. R. R. Gurley, Robert S. Finley, Esq. Rev. John Breckinridge, and Dr. John K. Mitchell. Amongst other resolutions adopted at this meeting, we observe, one recommending to the Parent Board to call a general Convention of the friends of the cause, at some early period. We regard this suggestion as very opportune. Some of the friends of the Colonization Society have long desired the adoption of such a measure. A meeting of this kind, at which the numerous auxiliary societies throughout the country would be generally represented, could not fail to be attended with beneficial results to the cause.

THE ANNIVERSARY CELEBRATION of Van Doren's Collegiate Institute for Young Ladies, took place, pursuant to previous notice, at the McChord church, on Thursday last. The audience was numerous and highly intelligent; and if we may judge from the marked attention that pervaded the assembly, and the gratification manifested by their countenances, their expectations were by no means disappointed. We went ourselves with the expectation of enjoying a rich treat; and our anticipations were more than realized.

The exercises were introduced by an appropriate prayer from the Rev. Mr. Davidson; after which the following hymn, selected for the occasion, was sung by the young ladies, accompanied with music on the piano forte.

Air, Handel's Water-Piece.

Great God! let all our youthful powers
Awake and sing thy mighty name:
Thy hand revolves our circling hours,
Thy hand, from which our being came.

To thee we raise the annual song,
To thee the grateful tribute give;
Our God doth still our years proiong,
And, 'midst unnumbered deaths, we live

Our life, our health, our friends we owe
All to thy vast unbounded love;
Ten thousand precious gifts below,
And hope of nobler joys above.

Thus will we sing, till nature cease,
Till sense and language are no more,
And after death, thy boundless grace
Through everlasting years adore.

The address, by CHARLES S. MOREHEAD, Esq. which next followed, was a most happy effort, chaste—beautiful—classical. We feel unwilling, in justice to the author, to attempt even an outline of it. We are gratified to learn that this able and appropriate production will soon be published in pamphlet form. We shall then favor our readers with extracts from it.

The celebrated Mrs. Sigourney, of Hartford, Connecticut, had written an ode for the occasion, which, to the disappointment of those apprised of the fact, was not received in time for the celebration. In lieu of it, the audience were favored with the following "*Ode to Science,*" composed for the occasion, and accompanied by the piano forte.

Air, From Pleyel.

Hail, radiant maid, bright Science, hail!
With snow-white robe and starry zone,
Welcome to this fair Western vale,
From the wild painted savage won;
Where fertile fields enchant the eye,
Reclaim'd by strong-limb'd industry.

To stem the dark and sweeping flood,
Here commerce sought thy friendly aid;
And now, where tangled forests stood,
A hundred cities rear their head;
With busy mart, and loaded wain,
Arts, laws, and order in the train.

To thee, 'mid error's night, 'tis giv'n
To dart the philosophic ray,
Reveal the blazing orbs of heav'n,
The wonders of our own display;
And from the range of nature's laws,
Lead to the Great Eternal Cause.

'Tis thine the heav'n-born soul t' instruct
Amid celestial themes to soar;
Through virtue's paths sublime conduct
With burning seraphs to adore.
Thrice welcome then thy guardian hand,
Here fix thy home, and bless the land!

An impressive address to the throne of grace, and the Apostolic benediction by the Rev. Mr. Van Doren, closed the exercises of this interesting occasion.

THE PRESBYTERIAN PREACHER.—The number of this publication for July, contains a very able and satisfactory discourse by the Rev. John W. Nevin, of the Western Theological Seminary, Alleghany, Pa. The subject discussed is "Election not contrary to a Free Gospel;" founded on John 6: 37–40. We commend this discourse to the careful perusal of all, and especially to those whose minds may be laboring under difficulty with respect to this important subject.

Extract of a letter to the Editor, from the Rev. Dr. Cleland, under date of

"HARRODSBURG, July 26th, 1833.

"Last Sabbath was our communion at New-Providence. The Lord was there by his Holy Spirit. It was a very refreshing season to the people of God. There were 18 new members on profession for the first time, eight of whom received baptism. On Sabbath afternoon and Monday the awakening among sinners appeared deep and extensive. Without any confusion, and very little effort, between 40 and 50 expressed anxiety in the usual way, to receive our instructions and prayers, at the close of the services on the last day. Friday and Saturday I had the aid of brethren J. N. Blackburn and Hawthorn. This season, upon the whole, was one of the most interesting, I have ever witnessed at this church.

Respectfully, yours,
THOS. CLELAND."

CHOLERA.—We learn that this fearful disease has re-appeared in Georgetown, in this state, and is increasing in Frankfort. At the latter place, there have been 18 deaths, by cholera, from the 22d to the 28th inst. inclusive. The disease has manifested itself, with considerable fatality in several neighborhoods in this county since our last publication.

ORPHAN ASYLUM.

At an adjourned meeting of the citizens of Lexington, friendly to the establishment of an Orphan Asylum, held at the Court-House on Wednesday the 24th July, 1833, Major JNO. TILFORD was called to the Chair and HARRY I. BODLEY appointed Secretary.

MR. WILLIAM A. LEAVY, from the committee to procure subscriptions in Ward No. 1, reported that they had obtained the sum of $505.

Mr. D. A. SAYRE, from No. 2, reported the sum of $953.

Mr. C. HUNT, from No. 3, reported the sum of $2050.

Mr. JNO. NORTON, from No. 4, reported the sum of $893. Making, in all, the sum of $4401.

On motion of Mr. D. A. SAYRE, it was

Resolved, That a committee of thirteen be appointed to digest and report to the next meeting of the subscribers to an Orphan Asylum a plan for its organization and government. The following gentlemen were appointed said committee, viz:

Benjamin Gratz, Robert Wickliffe, Jas. Erwin, Jno. Norton, Archibald Logan, Jno. W. Hunt, David A. Sayre, James E. Davis, Joseph Bruen, Matthew T. Scott, Benj. W. Dudley, William A. Leavy, Wm. Richardson.

On motion of JAS. E. DAVIS, ESQ., it was

Resolved, That when this meeting adjourn it will adjourn to meet again at the Court-House on the 14th day of August next, at ten o'clock, A. M., and that in the meantime the committee already raised for that purpose, be instructed to endeavor to procure further subscriptions—to request a general attendance of the citizens of the City and vicinity at the adjourned meeting, and to make enquiry as to the probable number of destitute and orphan children in the city and county.

Resolved, That the Secretary be directed to have published the proceedings of this meeting in the newspapers of the City.

The meeting then adjourned.

JNO. TILFORD, *Ch'm.*

H. I. BODLEY, *Sec'ry.*

ORPHANS.

The citizens of the City and county are requested to give information to the undersigned, early as practicable, of all destitute and orphan children within their knowledge.

H. I. BODLEY, *Sec'ry.*

COLLEGE OF PROFESSIONAL TEACHERS.

The annual meeting of this body will be held in this city on the Second Monday, in September. The following gentlemen will deliver discourses, during the sitting of the body, on some subject connected with the moral, intellectual, and physical education of youth.—Rev. Lyman Beecher; Rev. B. O. Peers; Mann Butler, Esq.; T. H. Quinan; Professor McGuffey; T. J. Matthews, Esq.; A. Kinmont; T. Walker; C. Bradford; S. P. Chase; Dr. D. Drake; Rev. T. Alden; Professor Niles; M. G. Williams; and A. Picket.

The object of this association is of the first importance—the talent enlisted in the exercises of the coming Anniversary is highly respectable. The occasion will be one of interest and of permanent advantage to the cause of education.—*Cincinnati Chronicle.*

SUMMARY.

SUICIDE.—It has become our painful duty to record the sudden and awful exit from this world, of our highly respected fellow citizen JAMES COWAN, ESQ. Commonwealth's Attorney for this county, who terminated his existence about sunset on Sunday evening, by literally blowing out his brains with a pistol, in his office on Short Street. The cause that prompted him to the commission of the fatal act is yet unknown. During the day and one or two days preceding his decease, he had complained of slight indisposition, but those who conversed with him an hour before his death, state that he manifested, no aberration of mind, but talked and conducted with his usual composure. He was seen to enter his office about sunset by one of his students who was walking the yard, and almost instantly was heard the report of the pistol that terminated his life. He had been married but a few months, and has left a young and almost distracted wife to mourn his untimely and awful end.

A Coroner's inquest was held over his body, which pronounced a verdict of 'DEATH BY SUICIDE.'—*Spirit of Washington.*

HEALTH OF THE CITY.—*Cincinnati, July 27.*—The report of interments in this city for the week ending at 12 o'clock on Wednesday last, the 24th inst., gives the number of ninety-nine.

The actual number of deaths in that period, was probably something greater. The greatest mortality of the week was on Monday and Tuesday. Since Wednesday morning there has been a decided abatement of the disease. The cases are not only fewer in number but yield more readily to medicines. Within the last 24 hours we have heard of but few deaths. Of the deaths reported within the week above referred to, we suppose about three-fourths to have been caused by the cholera. Among the recent victims to it, are some of our old and most valuable citizens.

At the Lane Seminary there have been a number of cases and three or four deaths. At Sharon, (15 miles north of this city,) and its vicinity, the Cholera has prevailed with great mortality. It seems to be gradually overspreading the state.

In Kentucky it is generally subsiding. Still further south, we hear but little of it. In Indiana, particularly the town of Salem, the mortality has been most fearful. In the western part of Pennsylvania, Maryland and Virginia, the disease is prevailing, but not with any marked violence.

It may be well to remark that in a great number of the deaths that have recently occurred in this city, the cause of the disease has been traced to neglect of the premonitory symptoms, or the almost criminal indulgence of the appetite in the use of unwholesome food.—*Chronicle.*

MISS CRANDALL IN PRISON.—A letter from Connecticut to a gentleman in this city, states, that Miss Crandell, the teacher of a school for colored children and youth at Canterbury, has been prosecuted under the late legislative act of that State, for instructing pupils of that description, and has been bound over to answer for the offence before the court, and, for want of bail, committed to prison.

Measures will undoubtedly be immediately taken for trying the constitutionality of this disgraceful law; and if we have not entirely misapprehended the nature of our free institutions, it will be seen that no legislature has the power to prevent any class of our free citizens from enjoying the benefits of education, in any place, where philanthropic individuals may choose to provide means for the purpose. —*N. Y. Obs.*

Miss Crandall.—We learn that Miss Crandall has been bailed out of Brooklyn Jail, and has returned to her school in Canterbury.—*Genius of Temp.*

Immense swarms of locusts have made their appearance about Little Rock, Arkansas Territory. Their course can be distinctly traced in the forests by the wilted and dying leaves of the young branches, perforated by them for the purpose of depositing their eggs.

The following American books have been lately republished in Great Britain: Abbot's Young Christian, in three editions; Ware's life of the Savior, and Formation of Religious Character; Dr. Sprague's Lectures on Revivals of Religion in two editions; Stuart's Commentary on the Romans; Spark's Life of Gouverneur Morris; Payson's Sermons to Families; Pierpont's Reading Books; Bryant's Poems.

The French Chamber of Deputies have sanctioned the purchase of the library of Cuvier, at 72,500 francs; and the Egyptian MSS. of Champollion, at 50,000 francs. The MSS. are in the hands of Champollion-Figeac. They will fill 2,000 pages, accompanied with drawings. An Egyptian grammar of Champollion, in four parts, is in press. Rossellini, of Florence, who went with Champollion to Egypt, is publishing another Egyptian grammar, in violation of good faith, as the friends of Champollion think.

Alexis Muston, of Piedmont, is preparing a complete history of the Waldenses. He has made very thorough researches.

Within about one month, more than thirty individuals have sailed from this country to various portions of the heathen world—a larger number than have ever embarked for a similar purpose within the same space of time. It is the determination of the American Board of Missions, to send abroad as many as fifty ordained missionaries during the present year, provided that number of suitable persons can be found.

Renunciation.—The Rev. Lewis C. Todd, well known in this community as a Universalist minister, and who for two years past has edited a universalist paper at Jamestown, occupied four or five pages of the last number of that paper with a renunciation of that doctrine. He has since became a zealous preacher among the Methodists.—*Fredonia Censor.*

The remains of the sufferers in the famous massacre of the inhabitants of the Wyoming Valley, Pa. have been recently discovered near the village of New Troy, and a short distance above Wilkesbarre, on the Susquehanna. Eighty skulls have been disinterred from one common grave.

The Edgefield Carolinian of the 27th ult. says, "The wheat crops in this district have been almost totally destroyed by the rust.

The Legislature of Rhode Island has ordered the several Masonic Lodges in that State to show cause, at its next session why their charters should not be taken from them.

The amount of money lost and won by gambling in England is incredible. The Hells of St. James as they are called, are made the subject of much newspaper exposition and discussion; and the indignation which has been excited against these ruinious places of resort, in the great community of London, appears to be just and honorable to the moral feeling of that metropolis. Occasionally the most heart-rending disclosures are made. Young men, of fortune and high respectability have often, within regular periods during the past few years, been robbed of property and honour, in these *hells,* and gone forth from one nights desperate chances, beggars and vagabonds in the world. Active measures have been taken to break up these haunts of vice, but when checked in one part of the capital, they arise in another, seducing their victims, and infecting unseen.—*Philad. Gazette.*

Mr. O. Hussy of Cincinnati, has invented a machine for cutting wheat, or any other small grain, by horse power. It will when propelled by two horses, cut as fast as eight persons can bind, and does the work well. A fair trial has been made of it, in the presence of several members of the Agricultural Society of Hamilton County, and met their approbation.

Luke Munsell and Corey and Fairbank, of Cincinnati, are about to publish a new and improved edition of Munsell's Map of Kentucky. It will be of a smaller size than the first map, being three feet from North to South and four feet from East to West. It has been drawn with great care and accuracy, and will be embellished with a beautiful vignette, and plans of Louisville, Frankfort and Lexington. It will also contain a number of statistical tables, together with the rail roads, canals, &c.—*Louis. Herald.*

The N. Y. Courier of the 9th inst. contains the following matrimonial intelligence—sufficiently rare for special notice:

Married, on Monday evening last, by the Rev. Dr. Bogart, Col. Aaron Burr, to Mrs. Eliza Jumel.

DISTRESSING ACCOUNTS FROM CUBA.

Correspondence of the Journal of Commerce.

MATANZAS, June 17th, 1833.

I send you a few lines regarding the terrible scourge which continues to afflict this Island in every direction. Its ravages are appalling; and its attacks more violent than ever. Respectable estates within a few leagues of this city are left with only 5 or 6 negroes. When there is a change, I will let you know.

MATANZAS, 16th June, 1833.

We are standing upon a volcano. The prosperity of the Island of Cuba may be noted among the things which have passed. The *Cholera* continues to make dreadful ravages in the country, and hardly a day passes without bringing news of estates depopulated in every direction.

We are standing upon a volcano. The scourge has returned to the city, and the number of deaths is really alarming. Our advices from Havana are of the same melancholy tenor. Let interested speculators try to keep the light under a bushel; it will out.

We are standing upon a volcano. $8,000,000 would not supply the loss of slaves, valuing them even at $200 each. Moreover, who shall calculate the number of orphans left destitute, or nearly so! Where is our guarantee that the disease is not permanently located in the Island! How is confidence—utterly lost and ruined—to be restored!

I could state facts innumerable which would go to show that all I have written is true—and all I could write would fall far short of reality. But enough at this time. When the season arrives, (should I remain to tell the tale) I will sustain my first proposition by facts.

ANOTHER LETTER OF JUNE 25.

Although the Cholera has disappeared from the city, it is spreading on several estates in the country, and as the rainy season is about commencing, it will tend much to reduce the amount of crops.

MARRIED—On 28th inst. by Rev. N. H. Hall, Mr. WILLIAM WILSON, to Miss SUSAN CLARKE, both of this city.

DIED—In this vicinity, a few days since, by Cholera, SAMUEL BLAIR, Esq. at an advanced age. Mr. Blair had been, for many years, an esteemed elder of the First Presbyterian Church in this city.

In Mercer county, a few days since, Mrs. SUSAN SHELBY, relict of the late Governor Shelby, in the 70th year of her age.

In Nicholasville on the 7th inst. Mrs. CAROLINE M. BROWN, consort of G. W. Brown, Esq.

On Monday night of last week, Dr. M'MURTRY, of Paris, Ky.

In Bourbon County, Dr. BRAND, for many years a citizen of that county.

In Winchester, Mrs. ELIZA CLAY, wife of Mr. John Clay.

On the 20th inst. by Cholera, at his residence in Belleville, NINIAN EDWARDS, Esq. late Governor of Illinois.

In Turner, Maine, June 30—Mrs. NANCY HARRIS, wife of Rev. Allen Greely, daughter of the late Edmund Harris, Senior, of Washington, Mason county, Kentucky, aged 52.

CAMP-MEETING.

A Camp-meeting will commence at North-Middletown the Thursday before the third Sabbath in August. Tents will be prepared, and all preparations will be made in our power, to make our friends and the friends of the Redeemer comfortable, that may favor us with their company on that occasion.

LATTEN W. DUNLAP.

July 27th, 1833.

☞Communications, advertisements, or orders for job work left at the office, or at Mr. A. T. Skillman's Book store, will be promptly attended to.

The advantages of advertising in the Luminary, on account of its extensive subscription list, are equal, if not superior to those offered by any other paper in the west.

Young Ladies' Education.

THE regular exercises in VAN DOREN'S COLLEGIATE INSTITUTE for Young LADIES, will be resumed on Monday, the 12th of August.

Principals. } ISAAC VAN DOREN,
} LUTHER H. VAN DOREN.
Lexington, July 31, 1833. 3–3w

Transylvania University.

MEDICAL DEPARTMENT.

THE LECTURES in this institution will commence, as usual, on the 1st Monday of November, and terminate on the 1st Saturday in March. The courses are—

Anatomy and Surgery, by Dr. DUDLEY.
Institutes of Medicine and Clinical Practice, by Dr. CALDWELL.
Theory and Practice of Physic, by Dr. COOK.
Obstetrics and Diseases of Women and Children, by Dr. RICHARDSON.
Materia Medica and Medical Botany, by Dr. SHORT.
Chemistry and Pharmacy, by Dr. YANDELL.

During the entire term, the Professor of Anatomy and Surgery lectures nine times each week, and the other Professors daily, Sabbaths excepted. The fees to the entire course, with matriculation and the use of the Library, amount to $110. The graduation fee is $20.

The cholera having left it, Lexington now enjoys its ordinary health.

By order of the Faculty,
C. W. SHORT, M. D., *Dean.*
July 31, 1833. 3–3m

John M. Hewett,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER,
Opposite Washington Hotel,
Corner of Short and Main-Cross Streets,
LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments.—Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.

July 31, 1833. 3–tf

DANVILLE, July 22, 1833.

To the Editor of the Lexington Observer:

SIR:—I have the pleasure to say, that since my last, the pupils of our Institution, who have still remained here, have continued entirely well. The Cholera seems nearly to have abated, and we trust, in a few days, will wholly disappear. I would inform the parents of those pupils of the Asylum, who have returned home, that our next session will commence, as usual, *on the first Monday in September*, by which it may be expected that the general health of our town will be entirely restored.

July 25. J. A. JACOBS.

THE WESTERN JOURNAL

Of the Medical and Physical Sciences.

Edited by Daniel Drake, M. D.—Published in Cincinnati, Ohio, by E. Deming, at $3 00 per annum in advance—$3 50 in six months—$4 00 at the end of the year.

CONTENTS OF No. XXV.—JULY, 1833.

Essays and Cases.—I. Observations on Scarlet Fever. By Dr. Silas Reed.—II. Remarks on Scarlet Fever. By Dr. George E. Conant. —III. Notes of a Case in which Hydrophobia was prevented. By Landon C. Rives, M. D. —Observations on some of the uses and abuses of Purgatives. By Daniel Drake, M. D.

Reviews and Bibliographical Notices.—IV. Epidemic Cholera: An Eclectic, Miscellaneous, and Clinical Review.—Mr. James Kennedy; Dr. Thomas Spencer; Dr. Martin Paine, Mr. J. F. Fergus; Dr. John F. Henry; Dr. Yates, Dr. Sturm; Dr. Stevens; Dr. Jackson; Dr. Benjamin W. Dudley; in Lexington; in Kentucky; in Ohio—Contagion; in Cincinnati.

Miscellaneous Intelligence—Analectic.—1. Professor Ehrenberg's discoveries relative to the structure and functions of the Infusoria.—2. Physiological Investigations arising from the mechanical pressure on the animal frame—3. Quantity of food taken by a person in health compared with the quantity of the different secretions during the same time—4. Experiments on Hemlock and Henbane—5. Cold dashes in Convulsions of Infants—6. On the Excisions of Hæmorrhoidal Tumours—7.—Treatment of the Prolapsus Ani—8. Treatment of Cholera by Cold, as practised by Dr. Caspar, of Berlin—9. Dr. Hancock on External Stimulants—10. Clinical Observations on the Exhibition of Opium, in large doses, in certain cases of Disease. By Dr. W. Stokes—11. Dr. Broussais' Opinion on the use of Tartar Emetic in Pneumonia—12. Cholera, great variety in the Treatment of, in Paris.

Analytical.—1. Chemical and Medical Qualities of the Apocynum Cannabinum—2. Medical Properties of the Euphorbia Coroilata—3. Spontaneous poisonous changes in Meat and Bread.

Original.—1. Our Enterprise—2. The Epidemic—3. Measles and Mumps in Combination —4. Convulsions in Infants—5. Animalcules in our hydrant water—6. Neglect of Vaccination —Free Schools—7. Inquiry into the Condition of the Medical College of Ohio—8. Western Graduates—9. Popular Lectures on Anatomy and Surgery—10. Lithotomy—11. Medical Obituary—Drs. Roane; Pindell; Challen; Flanner; Richards; and Heerman.

Book and Job Printing,

NEATLY EXECUTED AT THIS OFFICE.

South Hanover College.

THE corporation of the above institution, desirous of obtaining a suitable person to take charge of their boarding house and farm, would, in this way, give public notice that proposals will be received for that purpose until the fifteenth of September next.

As no individual would wish to engage without visiting the place and examining the premises, it will be sufficient here to state that the boarding house is a large, convenient brick building, ready furnished, and that the farm consists of upwards of one hundred and fifty acres, thirty or forty of which will be ready for cultivation next spring. The entire profits of both farm and boarding house will be given to the Steward upon such conditions as may be mutually agreed upon by the parties.

By order of the Exec. Com. B. T. H. C.
JAMES BLYTHE, } *Committee.*
JOHN FINLEY CROW, }

P. S.—None need apply without testimonials of a fair moral and religious character.—Possession will be given by the 15th of October. It need hardly be added that a practical acquaintance with keeping a public house, and also with farming, will be necessary to success.

South Hanover, July 13, 1833.

Pocket Bible Dictionary.

A POCKET DICTIONARY of the Bible, edited by Archibald Alexander, D. D. and published by the American Sunday School Union, 546 pages. This Dictionary contains a greater number of articles, and more matter than any work of the kind now published; and its great advantage over all other similar works, is, that it explains and defines such terms as teachers and common readers of the Bible wish to have explained, such as, access, accursed, appeal, arrow, succession, assurance, astrologers, atonement, &c. It gives the definition of theological terms, and the illustration of religious doctrines and precepts and ancient customs and manners, as well as a knowledge of the geography, natural history and biography of the Bible.

Julia changed; or the true secret of a happy Christmas, illustrated with a variety of cuts.

The Ringleader, a tale for boys, illustrated by a variety of fine original cuts.

The Only Son, or the history of Jonah Ross and his mother, a beautiful story for boys; illustrated by a great variety of fine original cuts, will be published in all next week.

CHILDREN'S BOOKS.—A large assortment of cheap reading books, of every size, for children and youth, prepared with great care, and illustrated and embellished in various forms, may always be found at the American Sunday School Union Depository, No. 146 Chesnut st. nearly opposite the Arcade; and at the Sunday School Depository in Lexington Ky.

L. STEPHENS, *Agent,*
July 24.—2by *For the Lex. Depository.*

New Drug and Chemical STORE.

GEORGE W. NORTON,
WHOLESALE & RETAIL DRUGGIST,
Opposite the Library, Main-Street, Lexington, Kentucky,

IS NOW receiving from PHILADELPHIA and BALTIMORE, an extensive Invoice of

FRESH MEDICINES.

The stock, consisting of near 100 packages, includes a general assortment of *Drugs, Medicines, Patent Medicines, Paints, Dye Stuffs, Surgical Instruments, Glass-Ware, Perfumery, &c.*

From the pains he has been at in selecting the best of every article, together with his exertions to please, he hopes will secure him a share of public patronage.

Physicians and others are respectfully invited to call and examine his stock.

☞All orders from Physicians and dealers in Medicines will be thankfully received and carefully attended to.

Physician's prescriptions neatly and accurately compounded.

☞Medicines delivered at all hours of the night.

June 5, 1833.—43–tf.

NEW GOODS FOR 1833.

JAMES G. M'KINNEY & CO.

ARE now receiving their first supply of SPRING AND SUMMER GOODS, consisting of all articles necessary for this market: Such as very superior Cloths and Cassimeres, all colours, a great variety of Goods for Summer wear for men and boys, painted Muslins, Calicoes, Ginghams, Silks, fancy Handkerchiefs, Colerain Linen of extra quality, &c. Also a general assortment of Hardware, Groceries, &c. which as usual, will be sold at a small advance to purchasers to sell again. We invite their attention.

Lexington, April 24, 1833—42–tf.

WESTERN LUMINARY.

PROSPECTUS OF VOLUME TEN.

THE subscribers having purchased the establishment of the "Western Luminary," would earnestly and respectfully appeal to the former friends of the paper, and the Christian public of the West generally, for their co-operation in sustaining and extending its circulation.

The character of the Luminary is already extensively known. On this point it will be necessary only to say, that it will continue to pursue the same general course which has hitherto received the extensive approbation of its subscribers. There will be no departure from the principles which have uniformly characterised the publication. The same editor,—Rev. JOHN F. COONS,—who has had charge of the paper for the last two years, will still continue to act in that capacity.

While our paper is designed to be occupied chiefly in the diffusion of sound theological knowledge, and the extensive dissemination of religious intelligence, it will also contain a secular summary of the most important events of this busy and enterprizing age, the latest foreign news, poetry, miscellany, and general literature.

The Western Luminary is the oldest religious periodical west of the Alleghanies. It is now just commencing the *tenth* year of its existence. Thus far it has met with the general approbation of its supporters. It shall be the object of its present proprietors to merit a continuance of that approbation. It is unnecessary, at this enlightened period, to say any thing respecting the propriety of every Christian family enjoying the benefits of such a periodical. It must be at once obvious to every mind at all enlightened by human learning or the Divine teaching of the Spirit of God. To the enlightened Christian public we confidently appeal, for their aid in sustaining a publication which is entirely dependent on them for its support.

WILLIAM M. TODD,
THOS. T. SKILLMAN,
LEXINGTON, July 18, 1833.

TERMS.

THE WESTERN LUMINARY is published once a week on a super-imperial sheet, and handsome type, at *Two Dollars* a year in advance; *Two Dollars and fifty cents* at the end of six months, or *Three Dollars* at the close of the year.

Any person procuring five new subscribers, and paying for them in advance, shall receive a sixth copy gratis.

PHYSICAL AND MENTAL EDUCATION.

From Weld's "Report on Manual Labor in Literary Institutions."

The experience of every day demonstates that the body and mind are endowed with such mutual susceptibilities, that each is alive to the slightest influence of the other. What is the common sense from this fact? Manifestly this: that the body and the mind *should be educated together*. The states of the body are infinitely various. All these different states differently affect the mind. They are causes and their effects have all the variety that marks the causes that produce them. If then different conditions of the body differently affect the mind, some electrifying, and others paralyzing its errors, what can be plainer than to *preserve the body in that condition which will most favourably affect the mind*. If the Maker of both was infinitely wise, than the highest *permanent* perfection of the mind can be found only in connexion with the most healthful state of the body.

The prevailing neglect of the body in the present system of education, is a defect for which no excellence can atone. This is not a recent discovery. Two centuries ago, Milton wrote a pamphlet upon this subject addressed to William Hartlib, Esq. of London, in which he eloquently urged the connexion of physical with mental education in literary institutions. —Locke inveighs against it in no measured terms. Since that time John Ackerman, Salzman, and Franck, in Germany, Tissot, Rousseau, and Londe, in France, have all written largely upon the subject. To these may be added the celebrated Flemmenberg, the veteran Swiss educator, and the apostle of modern education.*

In our own country the imperfections of the present system have been lamented by our most eminent men. Forty years ago Dr. Rush of Philadelphia, published his views at length, recommending the connexion of agricultural and mechanical labour with literary institutions, and saying, "the student should work with his own hands in the intervals of study." More recently much has been written upon the subject.—President Lindsley of the Nashville University, Professor Mitchell of the Medical college of Ohio, Professor Haris of the Medical Institution of Philadelphia, President Fisk of the Wesleyan University, Professor Hitchcock of Amherst College, the late Mr. Cornelius and many others, have publicly and with solemn earnestness, borne their testimony against this feature of the prevailing system, and have exhorted the community to cast about in earnest for the appropriate remedy.

Permit me, gentlemen to call your attention to the following extracts, all going to show that the evils resulting from this defect in the present system are felt to be well nigh intolerable:

"When we consider how many minds have been engaged on the theory and practice of education—minds, too, which were deeply interested in the results of their labours, it is surely not a little remarkable, that for ages they should have overlooked the very first and most essential condition of success, I mean the necessity of cultivating the body. Thus, if we except the first quarter of the present century, nothing worth naming has been done for the body since the days of antiquity. Our surprise on this subject would be less, if the striking advantages of training the body has not been demonstrated to us of old, and recorded for our instruction; our surprise would be less too, if we had ever succeeded in education without this training, and if for centuries past we had not been constantly failing in our efforts to perfect human beings without it.—*American Journal of Education.*

"It seems to be a settled poin', that some change must be affected in our colleges in respect to the time allotted to exercise. I cannot believe that the guardians of these institutions will rest satisfied with the present system much longer. Almost every system that can be proposed, has fewer difficulties and objections than that which prevails in our New England colleges generally and therefore my conscience would not rest until I had borne my testimony against it."—*Professor Hitchcock on Physical Culture.*

"Colleges and Universities have long been consecrated to literary ease, indulgence and refinement. In them, *mind* only is attempted to be cultivated, to the entire neglect of the bodily faculties. This is a radical defect, so obvious and striking too, as to admit of no apology."—*President Lindsleys's Inaugural Address.*

"The truth is, that the founders and governors of most seminaries of learning have made no positive provision whatever for taking exercise. Their laws and regulations are silent in regard to it. If the student is disposed to exercise three hours a day, and can contrive to gain time by stealth, or in some other way, he can enjoy the privilege; but he derives little or no encouragement either from the authority or the example of his superiors, and hence he is easily discouraged from making any systematic attempts. There must be a change in this respect. Instructors and overseers of literary and professional schools must give to exercise a *prominent* place in their arrangement; they must make room for it in the regular employment of each day, and throw the weight of their whole influence into the scale in favor of it, or it is to be feared that *systematic* exercise can never be associated permanently with the studies of those who are placed under their care." *Cornelius' Address before the Mechanical Association in Andover.*

"Let me conclude by entreating your attention to a revision of the existing plans of education, in what relates to the preservation of health. Too much of the time of the better educated part of young persons is, in my humble opinion, devoted to literary pursuits and sedentary occupations, and too little to the acquisition of the corporal powers indispensable to make the former practically useful. If the present system does not undergo some change, I much apprehend we shall see a degenerate and sinking race, such as came to exist among the higher classes in France before the revolution, and such as now deforms a large part of the noblest families in Spain."—*Dr. Warren of Boston, on "Physical Culture."*

"We are satisfied by intimate experience, and we may add by personal suffering, that sad injustice is done to common nature in the common systems of education, by a neglect of suitable and regular physical exercise."—*Journal of Health.*

"Education is the proper developement of the powers of both body and mind, and not as it is now practically defined, the culture of the mind to the neglect and permanent injury of the body."—*Health Almanac for* 1833.

When we remember * * * the destruction of health that is so frequent an accompaniment of study, it behoves us as patriots and philanthropists, to arrest the existing evil, and to establish a better order of things."—*Professor Mitchell's "Hints to Students."*

"I think that our whole system of education for the mind is too much built upon excitement and over activity. Half of our most promising youth have their physical, and often their intellectual powers, broken down, or enfeebled, before they arrive at manhood."—*Judge Story of the U. S. Supreme Court.*

"I have long been deeply impressed with regard to the necessity of some change in our system of education, especially of ministerial education, that I have been thankful for every attempt to throw into it something in the shape of physical culture."—*Rev. Dr. Tying, Philadelphia.*

"Most of our present systems are directed to the intellectual faculties, without any reference to the fact that the mind is incased in a body, through which is communicated every impression it receives."—*Dr. James C. Bliss, New York.*

"The almost entire neglect of physical education in this country threatens dangerous and lasting consequences."—*"Influence of Mental Cultivation on Health," By Dr. A. Brigham, Hartford.*

"I have long entertained a persuasion, which grows stronger and stronger every day, that there has been an essential error in the system of education in this country in regard to the subject in question [physical education.] I had hoped that the visit of Spurzheim to this country, who was accustomed to speak with great feeling and eloquence on this point, and often deplored the mistake committed in this country of doing too little for the bodily vigour of our youth, would have had a salutary influence. I trust that what he said will not be wholly lost, and that your society will affect the desired good."—*Professor Ware, Cambridge University, Mass.*

"Our schools for the most part pay not the smallest attention to the formation of the body. But that it is not a part of their plan, is an unpardonable fault."—*Professor Salzman, Germany.*

"For many centuries, education has been exclusively directed to the developement of the mental faculties, while the bodily powers have been entirely neglected."—*Professor Voelker, Germany.*

This is but a fraction of the testimony which might be presented upon this subject from our most distinguished literary and scientific men.

*See "Sketches of Hofwyl," in the "Annals of Education," written by the able editor of that invaluable periodical, during a year's residence among the scenes which he so interestingly describes.

The following beautiful lines, were found in the pocket of a Clergyman, who was instantly killed by a fall from a horse, at Bath, England.

What dost thou, oh! wandering dove,
From thy home on the rock's riven breast!
'Tis fair, but thy falcon is wheeling above:
Oh! fly to the sheltering nest;
To thy nest, wandering dove, to thy nest.

Frail bark, on that bright summer sea,
That the breezes now curl but in sport,
Spread cheerly thy sail, for though pleasant it be,
Ne'er linger till safe in the port:
To the port, little bark, to the port.

Tired roe, that the hunter dost flee,
While his arrow's even now on the wing,
In yon deep green recess there's a fountain for thee,
Go rest by that clear secret spring:
To the spring, panting roe, to the spring.

My spirit! still hovering, half blest,
Midst shadows so fleeting and dim;
Ah! know'st thou THY ROCK, and THY haven of rest,
And thy pure spring of joy!
Then to HIM, fluttering spirit, to HIM.

THE FIRE OF ADVERSITY.

It was related of the celebrated phrenologist, Dr. Spurzheim, who died in Boston a few months since, that in selecting a lady for his wife he made choice of one who had seen much trouble and had passed through uncommon scenes of calamity. His theory was, that great mental suffering was necessary in the formation of human character to develope the highest and purest qualities of soul.

We need not say how well this corresponds with that sacred declaration—*"Every son, therefore, whom he loveth, he chasteneth."*

It is hard to heave the sigh, to shed the midnight tear, to feel sorrow pressing heavily on the naked heart, and such sorrow too as we dare not suffer any one but God to look upon;—it is hard and bitter, yet under the action of these chastening influences it is not for us to say how much the heart beautifies, and the will acquires the principles of obedience.

Laying aside the considerations of religious improvement we often see the soul aroused to a strange energy, and to the exertion of unwonted power by the pressure of some kind of affliction. How many deathless works of genius have been forced into being by the iron hand of poverty. Debts, embarrassment, and want have been the uncongenial, yet creative, elements of poetry and romance. The sweetest songs of the swan are fabled to be extorted by the agonies of death.

Let the sufferer who struggles under strange and dreadful dispensations—she who mourns a drunken husband—or he who mourns the solace of his hearth inurned in an untimely grave,—reflect that scantified affliction only darkens this world that it may brighten the next. Cold and inhospitable are the future prospects of those who receive their good things in this world. The rich of the earth may be the beggars of eternity.—*Weekly Messenger.*

Collapse of the Lungs.—Some young children, when they cry, are apt to suffer a collapse of the lungs, or, in the language of the parents "hold their breath." This occasions great alarm to parents, and is a real evil, for it is sometimes with difficulty that the breath can be recovered. The following is an easy and certain remedy: Close the nostrils of the child with the thumb and finger; put your mouth to the child's mouth and blow smartly. The lungs will be inflated, and the *music* will commence in a moment.

ENTHUSIASM.

None are so likely to cry out against enthusiasm in religion, as those cold-hearted professors who dislike the exhibition of a zeal which they have not sufficient piety to imitate. They are asleep, and they wish to sleep on. Disturbed in their sinful repose by the labors of their more active brethren and sisters, they begin to be irritable. They see a thousand things going wrong. Instead of repenting of their stupidity, and stretching forth their hands to every good work, they suppose *their* duty is done, when they have held up, perhaps in a perverted light, to the gaze of the world, the injudicious sayings and doings of their neighbors. They become zealous and even *enthusiastic*, in collecting and retailing "evil surmisings."—Such censors never do any good, but always injury. No religious enthusiast was ever reformed by the efforts of such men. Seeing the coldness of their hearts, the worldliness of their lives, and the bitterness of their spirit, he becomes confirmed in his course, and blesses God he is not of the number. President Edwards could rebuke enthusiasm with profit, because he lent his influence to every good work, and thereby acquired a great command over such as would push things to extremes. A writer of a cold heart and slanderous tongue, that took delight in promulgating bitter things against his brethren, could never have accomplished what Edwards did.

There is such a thing as religious enthusiasm, and it should be guarded against; but still the church has more to fear from apathy, than enthusiasm. In enthusiasm there is a principle of self-destruction. It will wear itself out with its own efforts, and become calmly dispassionate. Not so with apathy. In its very nature it is sluggish and dead. Let alone, its natural tendency, its own *vis inertia*, will make it sleep forever.

Enthusiasm may be compared to the bird which capriciously and sportingly soars far aloft into regions never intended for its abode, and finding no resting place or aliment, with weary wings descends again to its proper dwelling. But apathy is like the toad sepulchred in the cold mountain rock, a hundred feet beneath the surface, there to sleep for uncounted ages, unless sooner released by some industrious miner.

MAXIMS.

From Messenger's Works.

He who seldom thinks of heaven, is not likely to get thither; as the only way to hit the mark, is to keep the eye fixed upon it.

Company and society are necessary and of use; but a constant round of mirth betrays such a levity of mind, that your presence will never be desired but to divert others, whose regard ceases the instant the laugh is over, and should your wit offend, you may be assured of an enemy.

Believe nothing against another, but upon good authority; nor report what may hurt another, unless it be a greater hurt to others to conceal it.

Low cunning, intrigue and stratagem, are soon acquired, but a manly honorable policy, which never sacrifices the general interest to a partial or momentary advantage, is not so cheaply formed in the human understanding.

Riches are the instruments of good and evil, according to the disposition of the possessor.

Character, like meaner commodities, has its price; not like them indeed, can it be purchased by silver or gold, but by sterling virtue, real goodness.

Whatever may be the character a person bears, or the rank in life in which he is placed, he may be certain of respect if he fills up the duties of that station, in a faithful, amiable, and beneficial manner.

To correct mistakes, is to gain wisdom; to discover a wrong course is, if exertions are continued, to ascertain the true path; to rouse from disappointment to greater care, constancy, and energetic struggle, is to rise to firmer habit of mind, and exhibit greater nobleness of principle; both of excellent use to guide, and stimulate, and ensure success in future endeavors.

He who would be successful and adroit, had need well understand what rules may guide him; else he may weary himself to no purpose, and fail even by excess of exertion.

Hold not sound principles loosely, but grasp them with a firm hand, and trust yourself to them on all occasions.

He who feels a feebleness of constitution, or natural fearfulness of mind, should not enter among scenes of strife, or place himself in a situation where only hardness of body, firmness of nerve, and almost equal hardness of mind, can have the prospect of succeeding.

OBSERVANCE OF THE LORD'S DAY.

A late number of the Christian Observer contains the following remarks on the bill introduced in the House of Commons for enforcing the better observance of the Lord's day:

It proceeds upon the general principle of forbidding, under suitable penalties every kind of ordinary business and labour upon the Lord's day; and then proposing such exceptions as duty, charity, or necessity may require. On the extent and limits of these exceptions will rest the chief discussions on the bill. Sir Andrew Agnew and his friends have taken the word of God as their guide, and are not inclined to go farther than it appears to them to warrant in regard to exceptions. But some, who are in the main anxious for a measure of Sabbath reform, are not prepared to go to the full extent of the scriptural principle; and in order to meet their views, as well as to conciliate the avowed opponents of the bill, who are concentrating their strength for a formidable opposition, sundry clauses, for convenience, are printed in italics in the bill itself; but they form no part of it as proposed by those who prepared it. Some of them interfere with its principles, and go far to weaken its efficacy.

Among the many valuable features of the bill, we may mention the making of each separate act a first offence, instead of the breach of the whole day being only one; and rendering purchasers and employers, as well as sellers and the persons employed, amenable to its penalties. The object of the measure is to honor that holy day as God's commandment, and to furnish rest and protection to all who desire to keep it. It is not a measure of coercion, but of lenity. Let each Christian begin with himself, and strive to promote its objects in his own heart, his own family, his own neighbourhood; adding his prayers for its furtherance throughout the land.

REV. DR. BEECHER.—This eminent preacher is now in Cincinnati. We perceive by the papers of that city that he is delivering a course of lectures on infidelity and atheism—probably the same course he delivered in Boston a few years ago. The Cincinnati Gazette gives an abstract of one of these lectures, in which the author thus describes the atheistical process of the creation of man.—*Boston Courier.*

The fortuitous concourse of atoms, produced a human skeleton, around which with kind affinity came the sinews and muscles and took their place. The lungs for breathing and the arteries and veins to carry around the vital fluid offered their aid. The nervous system, semi-animal and semi-spiritual, took its middle place, to screen both soul and body. The skin, a thin velvet covering over the whole. The eye lit itself up the moment it was wanted, furnished with a ligament to tie itself in. This made a beautiful animal only, but a thinking machine passing by, consented to stop and try its powers in this product of chance. It took its place and has continued to work with surprising accuracy, though latterly it needs many repairs.

"I am so oppressed," said the dying Claude, "that I can attend only to two of the great truths of religion—the mercy of God and the gracious aids of his Holy Spirit. I know in whom I have believed, and I am persuaded he is able to keep what I have committed unto him against that day,—my whole resource is the mercy of God. I expect a better life than this—our Lord Jesus Christ is my righteousness." Thus died the venerable and godly John Claude, in the sixty-eighth year of his age.

BELSHAZZAR:

BY BARRY CORNWALL.

BELSHAZZAR is king! Belshazzar is lord!
And a thousand dark nobles all bend at his board;
Fruits glisten, flowers blossom, meats steam,
and a flood
Of the wine that man loveth runs redder than
blood:
Wild dancers are there, and a riot of mirth,
And the beauty that maddens the passions of
earth;
And the crowds all shout,
Till the vast roofs ring,
'All praise to Belshazzar—Belshazzar is king.'

'Bring forth,' cries the monarch, 'the vessels of
gold,
Which my father tore down from the temples
of old;
Bring forth, and we'll drink while the trumpet
is blown,
To gods of bright silver, of gold, and of stone.
Bring forth!'—and before him the vessels all
shine,
And he bows unto Baal, & drinks the dark wine;
Whilst the trumpets bray,
And the cymbals ring—
'Praise, praise to Belshazzar—Belshazzar the
king!'

Now what cometh—look, look!—without menace or call!
Who writes with the lightning's bright hand on
the wall!
What pierceth the king, like the point of a dart!
What drives the bold blood from his cheek to
his heart!
'Chaldeans! magicians! the letters expound!'
They are read: and Belshazzar is dead on the
ground!
Hark!—the Persian is come
On a conqueror's wing;
And a Mede's on the throne of Belshazzar the
king!

FREE AND SLAVE LABOR.

The Hon. WILLIAM WIRT ought to be president of an anti-slavery society. He has purchased a plantation in Florida, and is going to work it with hired hands. This will do more towards opening the eyes of slave-holders than all the declamatory efforts of the free states since the adoption of the Constitution.—*U. S. Gazette.*

If such an example would have opened the eyes of slave-holders, they would have been wide awake long ago. We have no objection whatever to the proposed station for Mr. Wirt; but can assure the editor of the United States Gazette, that he will not be entitled to it on the score of originating the scheme of employing free laborers in Florida. Two gentlemen of our acquaintance from this city, purchased plantations in Florida soon after its acquisition by the United States, and commenced a trial of the experiment which Mr. Wirt proposes to adopt. In order to test the accuracy of its results, they purchased half the number of negroes ordinarily required to stock their plantations, and for the other half of the labor to be performed, they hired white men, principally Yankees. They returned to this city, on a visit, about three years ago, at which time, we learned from them, that the free labor experiment had been altogether successful. They found that it required not more than half the number of white laborers to perform a given amount of work—that consequently there was but half the expense of furnishing them with food, &c. that they performed their labour with much greater skill, and in every respect better than the negroes, and that they did not commit the reckless waste and pretty thefts of which the slaves are constantly and notoriously guilty.—*N. Y. Com.*

DANIEL WEBSTER ON SLAVERY.

The following letter from the Hon. Daniel Webster to John Bolton, Esq. of Savannah, expresses the views of the North generally, on the subject of slavery:

NEW-YORK, May 17, 1833.

My Dear Sir: I have received your letter of last evening, requesting me to state my opinion of the powers of Congress on the subject of slaves and slavery; and of the existence of any wish or design, on the part of Northern men, to interfere with the security or regulation of that species of property.

My sentiments on this subject, my dear sir, have been often publicly expressed; but I can have no objections to repeat the declaration of them, if it be thought by you that such declaration might, in the smallest degree, aid the friends of the Union and the Constitution in the South, in dispelling prejudices which are so industriously fostered, and in quieting agitations so unnecessarily kept alive.

In my opinion, the domestic slavery of the Southern States is a subject within the exclusive control of the States themselves; and this, I am sure, is the opinion of the whole North. Congress has no authority to interfere in the emancipation of slaves, or in the treatment of them in any of the States. This was resolved by the House of Representatives when Congress sat in this city in 1790, on the report of a committee consisting almost entirely of Northern members; and I do not know an instance of the expression of a different opinion in either House of Congress, since. I cannot say that particular individuals might not possibly be found who suppose that Congress may possess some power over the subject, but I do not know any such persons, and if there be any, I am sure they are few. The servitude of so great a portion of the population of the South is, undoubtedly, regarded at the North, as a great evil, moral and political; and the discussions upon it, which have recently taken place in the Legislatures of several of the slave-holding States, have been read with very deep interest. But it is regarded, nevertheless, as an evil, the remedy for which lies with those Legislatures themselves, to be provided and applied according to *their* own sense of policy and duty. The imputations which you say, and say truly, are constantly made against the North, are, in my opinion, entirely destitute of any just foundation. I have endeavored to repel them, so far as has been in my power, on all proper occasions; and for a fuller expression of my own opinions, both on the power of Congress, and on the groundless charges against northern men, I beg leave to refer you to my remarks in the debate on Mr. Foot's Resolutions, in 1830.

I am, my dear Sir, with much regard,
Your obedient servant,
DANIEL WEBSTER.

To JOHN BOLTON, Esq.

Universities of Scotland.—The University of St. Andrews, founded in 1412, has nine Professors, of Greek, Logic, Natural Philosophy, Moral Philosophy, Humanity, History, Mathematics, Medicine, Natural History.—There is a separate college (St. Mary's) for students of Theology, with three Professors—Of Divinity, Church History, and Oriental Literature. Glasgow, founded in 1450, has nineteen Professors. The Medical Faculty is the strongest. Aberdeen has two colleges.—King's College, founded in 1491, has nine Professorships, the same as those at St. Andrew's. Marischal College, founded in 1593, has eleven Professorships, and one of Scottish law.—There is a separate school of Medicine with five teachers. Edinburgh, founded in 1582, has twenty eight Professors, only three of whom belong to the Faculty, one of Divinity, one of Church History, and one of Oriental Languages.—*Presbyterian.*

SUMMARY.

DONATIONS TO COLLEGES.—The following sums, lately obtained by individual subscriptions, have been secured to various literary institutions: $100,000 to Yale; $50,000 to Amherst; $30,000, nearly, to Bangor theological seminary; the college of New Jersey is raising $20,000; Brown university a like amount; Washington, at Hartford, in addition to $70,000 received for its establishment, is now soliciting $40,000 more, for its professorships; Jacksonville college, in Illinois, within three years, has received $46,000 from the Eastern States; $25,000 have been raised for Kenyon college, Ohio; and a successful effort is now making in behalf of the theological seminary at Columbia, South Carolina. An effort is now making to establish, on a sure foundation, a manual labor school, in connection with Middlebury college. Several meetings of gentlemen have been held, in various parts of New England, to consult in regard to the expediency of a female seminary, of an higher order than any which now exists.—*Am. Quar. Obs.*

HOLT'S SPRING.—The opening of a copious spring of excellent water under the city; by Mr. Holt, at his great hotel, is an interesting fact, and may perhaps lead to important results. The Gazette gives the following particulars in relation to the subject.

Mr. Holt employs constantly, three men, each with a horse and cart, owned by himself, and two others whom he hires, to bring him water from Trapphagan's well, more than two miles from his house, at an expense of eight dollars a day. This water is emptied into four cisterns, holding 125 hogsheads, and his daily consumption for drinking, cooking, and washing, is twenty-four hogsheads.—*N. Y. Obs.*

Rev. E. K. Avery.—We have been informed, says the Fall River Monitor, within a few days past, on good authority, that there is now living in the town of Providence, a female by the name of Maria Snow Cornell. Of her character we say nothing, farther than to state what ought to be known, viz: that there is now no doubt but that this is the identical girl spoken of by the witnesses on the stand in the trial of Avery, as Maria Snow at one place, as Maria Cornell at another, and as Maria S. Cornell, at a third. Thus has the character of Sarah M. Cornell, the unfortunate deceased, been loaded down with the singularities, the frailties and the crimes of another whose name bore a resemblance to hers. Why has this been done? Let those answer who know best. We do hope this affair will be thoroughly investigated and publicly exposed, and the authors of it made to feel the full weight of their merited punishment. Lives there on earth a fiend, a devil in human form, that would or could resort to such measures for any purpose whatever! If there be such beings, let them be known, that they may be shunned.

Upon the above, the Journal of Commerce remarks.—Why does not the Monitor tell the whole story! We have it on authority, which we have no doubt is quite as good as that quoted by the Monitor, that this newly discovered girl at Provideace, is the real Sarah M. Cornell, and the only one; and that the individual found hanging in the stack-yard, was a transient person happening to resemble her: That in fact the Cornell girl only ran away, leaving the memorandum behind her as already stated: That she proceeded to Providence and secreted herself, to see whether her trap would catch Avery and involve him in difficulty. The suicide of the stack-yard happened just as it did, put the climax upon the adventure, and accomplished all she wished."

THE INDIANS BEYOND THE ARKANSAS.—A letter from Major Hanumun, Sub-Agent for the Quapaw Indians, which we find in the Arkansas Gazette, dated *Pine Bluffs, May 27th*, announces that a Supplementary Treaty has been concluded between Mr. Schermerhorn, Commissioner on the part of the United States, and the Quapaw Indians residing in Jefferson county, (Arkansas) about 60 miles from Little Rock, by virtue of which they are to remove to the country fixed upon by the Government as the residence of the Indian Tribes. From the same source we learn that the conflicting bundaries of the territories allotted to the different Tribes in that region, which had given rise to much uneasiness, have been adjusted to the satisfaction of all concerned.

The Indians, says the Major, are rapidly advancing to a state of civilization. Indeed, in many of their families you will find as much good economy and order, as is observed in a well regulated white family. They are giving up the chase, and turning their attention to the cultivation of the earth—a much more certain and sure method of procuring a support for their families, than to rely on the precarious chance of taking game.

WHO GOES TO THE THEATRE!—We were never able to discover, that the Theatre is any where in the world a favorite standing amusement with the majority of the population, certainly not of the well informed, sound part of society, rich or poor. Wherever we have had the opportunity of observing upon the subject in England, and on the continent of Europe, the Theatre is resorted to chiefly by strangers, not by the better part of the stationary population. It may be, though we doubt it, that a considerable part of the population of London and Paris go, once a year, to some of the minor theatres. Any one who will make a calculation of the number of the Theatres, and the size of the usual audiences compared with the population of the great cities, may form a conjecture on that head. The Theatre is most frequented by travellers, persons from the country, and sailors returned from sea. A few dissipated young men only of the stationary population make it an habitual resort.—*N. A. Review.*

COMMISSION
And Forwarding House,
NEW-ORLEANS, LA.

GEO. W. ADAMS, late of Louisville and HENRY S. BUCKNER have connected themselves in Business under the firm of *Adams & Buckner*, for the purpose of transacting a

General Agency, Commission and Forwarding Business,

in the city of New-Orleans, with capital sufficient to render facilities, and a determination to devote strict attention to the interest of those confiding Commissions of any kind to their charge. A liberal share of patronage is solicited

New-Orleans, July, 1833.—50–2m.

MERCHANT TAILORS'
FASHIONABLE STORE.
No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons.

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞ Please call and examine.

☞ *Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5. 1833.—48–tf

The Hygeian Vegetable Universal Medicine of the British College of Health, London.

THE very increasing demand for The *Hygeian Vegetable Medicines* of the *British College of Health*, has induced the Agent for Kentucky to obtain an ample supply, by which he will be enabled to extend its beneficial influence to many of the principal towns of this State. The high character this invaluable Medicine has acquired in nearly every State of the Union, is now firmly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience; it is therefore sufficient to say, that the Hygeian Medicine only requires to be persevered in. Innumerable are the cures it has effected in consumptions, dyspepsia, fevers, ague, indigestion, cholera, inflammations internal or external, mercurial diseases, billious and nervous affections, all diseases of the liver, yellow fever, gout, rheumatism, lumbago, chronic pains, feminine obstructions, tic-doloreux, dropsy, St. Vitus' dance, epilepsy, apoplexy, paralysis and palsy, jaundice, scarlet fever, asthma, gravel, piles, strictures, scrofula, and all diseases of the blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale, at the store of Mr. J. Tilford, or of Mr. White, Agent for Kentucky, at Mr. G. Adams' Store, Court House square, Lexington.

Price in boxes according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

Lexington, April 9th, 1833.—40–tf.

NEW AUCTION
And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main street, opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1832—18–tf.

HATTING BUSINESS.
JOHN STEEL

RETURNS his thanks to the public, for the very liberal encouragement he has received from them, and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, **WILLIAM TOD**, Jr. who will take charge of our Manufactory, personally. Mr. Tod has worked in most of the Eastern Cities, and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st. under the firm of

STEEL & TOD.

N. B. One or two Apprentices who can come well recommended, will be taken to learn the above business.

S. & T.

Lexington, October, 31, 1832—18–1y.

NEW GROCERY
AND PLANK YARD

JOHN SHROCK, Has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17–tf.

ECONOMY.

WE have on hand and offer for sale the NEW PATTERN

COOKING STOVE.

This Stove stands *unrivalled* as one of the greatest labour and wood saving apparatus that has ever been invented. They are constructed to occupy little space and will do all kinds of Cooking, such as *Boiling, Stewing, Roasting, Baking, Frying, &c.*; and all be done at the same time, and with such a saving of wood that the price of a stove would be saved in a short time.

Those disposed to economize in this way are requested to call and examine the Stoves, whether they wish to purchase or not. Reference can be given to a great number now in use for proof of their utility; and stoves can be furnished of different sizes, to cook for from 30 to 200 persons.

We keep also a large lot of 10 *Plate and 7 Plate Stoves, large and small; Franklin Stoves, large and small*, beautiful patterns. With a number of *Fancy Stoves and Coal Grates.*

With all kinds of BRASS Knobs, Fenders, Shovels and Tongs, Bellows, Andirons, &c. &c.

STEPHENS, WINSLOW & STEPHENS.
Main-Street, Lexington.

Nov. 14, 1832—20–tf.